

A MODEL FOR RECRUITING CONGREGANTS  
TO SERVE IN LEADERSHIP  
POSITIONS

Angela M. Leverett

Bachelor of Business Administration, Georgia Southern University, 1992  
Master of Business Administration, Georgia Southern University, 1996

Faculty Mentors  
Leroy Cothran, D.Min.  
Harold A. Hudson, D.Min.  
Stephen L. Swisher, D.Min.

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Angela M. Leverett  
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**Mentors**

Leroy Cothran, D.Min.

Harold A. Hudson, D.Min.

Stephen L. Swisher, D.Min.

Date: \_\_\_\_\_

Approved: \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

Faculty Mentor(s)

\_\_\_\_\_

Associate Dean of Doctoral Studies



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## **ABSTRACT**

### **A MODEL FOR RECRUITING CONGREGANTS TO SEARVE IN LEADERSHIP POSITIONS**

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The context of this project is CrossRoads Community Church in Statesboro, Georgia. Currently, the church does not have a recruiting model for the congregation. Through the use of training on spiritual gifts and teaching biblical principles, a recruitment model can be implemented within the church. The hypothesis is if the church administration is provided a recruiting model the recruiting process will be easier. The research methodology will be qualitative using pre and post survey questions, interviews, and observations to triangulate the findings. The four week session supported the hypothesis of providing a recruitment model the volunteer recruiting process was easier.

## **ACKNOWLEDGEMENTS**

For without God I would be nothing and would not have finished this degree. During this journey there have been many test and trials but God has been the constant attribute in my life. During it all, I would pray for help and request a change of heart of men to give me favor. I saw changes in the good for all but more so in me. I also completed this degree alongside my husband.

Often, it is the one closest to you who walks in a silent patience so a special thank you to my daughter who is seven years old, my mother for keeping her during Intensives at United Theological Seminar, and Josephine Hutchins for always being there to watch our daughter or a listening ear. I love you all so much! It is my desire that a special seed is planted in my daughter who saw her mother do her best to walk out her destiny. Further that she obtains post-educational degree to improve her God-given skillsets.

For this dissertation could not have been done unless Pastors Cary and Janet Swanson of CrossRoads Community Church in Statesboro, Georgia did not provide their blessing. From the first time he met me and my family, there was a special connection that was formed by God. I offer a special thank you to Pastor Cary for his words of wisdom and kindness. Also a special thanks to Pastor Janet for being a listening ear and wanting the best for me.

A special thank you is in order for Dr. Leroy Cothran. He became my mentor after Candidacy Review and poured himself into me. I could not have asked for a better mentor. Thank you for having the courage to walk out your destiny so we could meet. Also honorable mention must go to the strong leadership of Dr. Harold Hudson who saw more in me than I saw in myself. Both him and his wife are God's special servants.

## **DEDICATION**

This document is dedicated to the new and improved relationship with my Lord and Savior Jesus Christ. I began this journey frustrated, depleted and seeking answers to many of my life events. Although an exact answer to each concern has not been revealed it has been replaced by a peace and endurance to continue. Thank you to God for your love and placing the right people and events in my life to aid me in moving forward.



## **INTRODUCTION**

Over the years, the impact of volunteerism has been vital to the church and the church must be innovative to ensure recruiting volunteers occurs. Every department and church is different; therefore, recruitment efforts should be customized and must follow marketing techniques and ideals that are commonly used by other types of not-for-profit organizations. There is a recruitment method which works for every church and it is up to its leadership to implement an effective plan which will address recruiting congregants to serve in leadership positions.

The researcher has lived through, and understands, the problems with recruiting volunteers. The context is CrossRoads Community Church, which has experienced difficulties with recruiting volunteers. Chapter One introduces the reader to the writer's spiritual journey, which includes preparation and call to ministry, context for ministry, and collaboration in ministry. Chapter Two outlines/illustrates/demonstrates contemporary references for the ministry project which features a review of literature that shall aid in the development of the recruitment model. Chapter Three, "Theoretical Foundation," establishes a theoretical foundation for the model. It is an examination of the prescription for recruiting volunteers at a church from a Biblical, Historical, and Theological perspective. These Foundations gave birth to the three-prongs of the hypothesis which employ teaching and ministry, observations and journals, and partnership with God. Chapter Four is where I set forth the "Methodology" employed in

the project. The introduction of the “Four-Weeks of Recruitment” Initiative, which was designed to give attention to all three prongs of recruiting by dedicating an eight-week period of time to teaching, observations and journals, and partnership with God. This chapter also discusses the research design, instrumentation, and measurement that were engaged in the treatment process. Chapter Five summarizes the “Field Experience,” the actual implementation of the project, and provides specifics as to what was done.

Additionally, it describes the data collection methods used and provide a discussion of the process for analyzing the data. Moreover, it is from here that the results of the model are largely formulated. Chapter Six, “Reflection, Summary, and Conclusion” is where I reflect upon the field experience, including all summations and conclusions that are drawn. In the concluding chapter, there is a review of what the experience did for me spiritually and how it has shaped my theological perspective. It concludes with advice on how this project can be replicated or improved upon in other churches, and recommendations for future research.

## **CHAPTER ONE**

### **MINISTRY FOCUS**

#### **The Journey Begins**

The purpose of one's life is a journey that can take a lifetime of discovery. God created each person for a distinct purpose and intent. Along the way various events occur which nudge us in the right direction, yet more often, our actions from those events can be based on our personalities and God-created purpose. As one reflects back on life, there is evidence of God's hand, which can be seen as intricately weaving each experience into this divine purpose and intent. As the researcher explores her past, she sees the God's hand in various activities, events, and places, all of which have prepared her to address recruiting congregants to serve in leadership positions.

#### **God's Design: A Child is Born**

Two college students from the backwoods of North Carolina learn a pregnancy is on the way. The mother a sophomore, and father a senior, at a historically black college and university must make the decision on what to do with this unexpected life event. The mother decides to leave the university and return home. The father finishes his education with the promise to marry and create a family. Upon returning home, the traditionalist/religious people of the church required the mother to stand before the

church and repent for her sin of an unwed woman with a child in her womb. How could the local valedictorian ruin her life? How could she make anything of herself by going back to the old country farm? Soon, hatred built in her heart towards the unborn child who had ruined her life. In an effort to appear upright, she made sure to convert her boyfriend into a spouse. This rocky foundation of marriage and family union is being restored by God to this very day.

During the early 1970's one of the Fortune 500 companies created an aggressive recruiting plan to hire African Americans. One aspect was to visit Historically Black Colleges and Universities around the country. My father was a large-statured light-skinned man whose immense vocabulary rivaled many people, along with his arrogance. He was extremely bright and graduated with a degree in Chemistry. Along with his showmanship, he was highly recruited by a Fortune 500 company prior to his graduation. He was the second African American hired in the Research and Design Department. His new wife and child moved to Michigan to become the tenth African American family in the town.

### **God's Environment: The Journey Begins**

The family attended a Baptist church with a congregation of 300. Being the only African American family in the church, the researcher instinctively began knowing she was noticed for her color but not her skillsets. She began marketing herself along with recruiting others to support and attend various events for her. Often known to have over half the school bus full of children for vacation bible study; she was always in the top five of Girl Scout sales; she shared her recess time with the boys and girls in an effort to

have allies in both groups; and most importantly, she ran for student government positions. She was always elected to a position, culminating as president of the junior class.

Angela was the only African American in the class but she knew others had to be recruited for her personal objectives. The recess period became a place to test out various techniques in which to analyze the location of various groups. Athletic boys were playing football and track, athletic girls were playing track and discussing athletic games; in another area, girls were discussing make-up and clothes; others were in groups of two wondering about the playground. The goal was have people from each group on her side and chanting my name. Therefore, she played football with the boys even in the snow. Around school she developed a good reputation and was always referenced by her last name to seem cool. In fact, she learned to do certain deeds and make comments to specific people to get information out to the masses. She began to notice talents of various students and use it to her advantage to maximize her desire. She would do sprint races with the girls and come out in first place, but on occasion, she let a certain girl win in order to become a crowd favorite. Later, they would form a friendship and the girl gave her tips on how she ran so fast. Further, she wanted to be known amongst the younger age group so her legacy could continue; so she often volunteered in younger grades classrooms to help with various class activities. While doing so she would proclaim her accomplishments along the way. Resulting in marketing herself to others and using others to market her cause to accept and acclaim her accomplishments.

As time went by, she was unknowingly in an identity crisis. The lack of accepting her own self and being uncomfortable due to skin hue, body size, internal nervousness,

and need for acceptance propelled her to recruit others to give her the needed validation. She began to notice most had straight hair, light-skinned, seemed happy, and had friends. Using marketing was a way to create such in her life and so throughout most of her life, she would recruit others to be partial in academics, athletics, after school events, and even at church. For she coveted the idea of being part of the majority group. She grew up listening to tales of family trips to exotic places, groups spending the night, girls wearing the designer clothes, and other fun things classmates did with one another. Often longing for those things but was also determined to make them reality.

The need to recruit others took on a different role when her family moved from the northern to the southern part of the USA. Naturally, expecting tactics to work but soon realized there were differences amongst cultures. The new environment was primarily African Americans who did not like the way she looked, spoke, dressed, and certainly did not like athletic prowess. In order to win over this new group, specialized tactics were employed. This tactic was to trust in God and no longer use own strength and focus on how people looked and reacted but instead allow God to be my champion.

God became the father, friend, teacher, and biggest supporter. She began to depend on God for the things and for the things she desired. While others may have struggled with or questioned, whether God was real or not, there was a genuine God-experience in her. For God's grace played the ultimate role in helping to know one cannot control circumstances or people. Knowing that God recruited people into his kingdom and purpose was for all to be accepted. While attending church prior to her first semester at the University, God- changed her life forever. While waiting outside of church, a man gave her a check. He said God told him to help with my first semester at

the University. Being awestruck she opened the envelope to see the amount. Of course, it was just the right amount needed for school. While in school, she began to depend upon God for things she needed and had a desire to receive. It is different today; due to acceptance of uniqueness and not striving for things that are meaningful to others. Further, there are no more manipulation and witty marketing efforts to make others notice and accept her. Instead, recruiting people to church and learning the Bible.

### **God's Moments: Unexpected Mishaps**

It took years to learn how to depend on God but once the concept was learned, it was easy to come to terms with. The result was a young woman who knew, and since then has known, beyond the shadow of any doubt that God is and has been with there. The God who created all people, began to demonstrate to me as a very present help<sup>1</sup>, not just in trouble, but in all things. No longer was there seeking praise or acceptance from others, per se, instead to see God as father and friend. But yet, there was still an insatiable longing for “reaching one’s destiny.”

Years later, being pregnant with a boy while working in a hostile work environment would not have a positive outcome. Those on the outside would consider her polished and successful woman not knowing the internal recruitment strategy had begun to surface. Yet she began her recruiting techniques and marketed herself by mimicking colleagues who gained attention and financial accolades from high seating officials.

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<sup>1</sup>Acts 6:24; Psalms 46:1.

Further, praying that God moved in the way she saw fit. This resulted in a miscarriage of the boy, a woman threatening my life at work, and a downward spiral of self-loathing, and anger towards God for not coming to my rescue. So she realized to abandon her original recruitment plan of trusting God in all areas of my life. To no longer do things with my own thoughts<sup>2</sup> and schemes because God has proven over and over to be there and do what was in my best interest.

Before she realized what was happening, she was pregnant with a girl who often on the sonogram would lift her hands and move her mouth as if she was praising God. Angela forged a stronger relationship with God and despite professional circumstances, God championed me to be promoted to a high ranking position that many others desired and she delivered a healthy, beautiful baby girl. Angela became a monthly supporter to Kenneth Copeland Ministries. The focus of my life shifted even further away from me towards God. Angela began speaking what the bible has written about me, increased my daily prayer life, and read a large number of Kenneth and Gloria Copeland books.

Through Kenneth Copeland's model, she began to saturate myself with the Word. It was from my alliance with Kenneth Copeland she learned to put God's Word first. It was through exposure to Kenneth Copeland that she began to learn how to stand on the Word of God in the face of contrary winds. It was through association with Kenneth Copeland Ministries that she began to learn how to apply the Word to my everyday life. And it was Kenneth Copeland who introduced me to the other great giants who would be a tremendous blessing to my spiritual growth and development.

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<sup>2</sup>Philippians 2:13.



Angela traveled to their meetings, purchased their tapes, watched them on television, and listened to their radio broadcasts. She saturated myself with the teaching of Kenneth Copeland and became a disciple of theirs. Also, began to attend a non-denominational church where she got a firsthand view of something that she had not seen before: people clamoring for positions in the church, spiritual gifts in manifestation, and a group of people confessing the word of God. She was awed that so many non-denominational churches had a large number of congregants, elders, and even the pastor championing their personal cause. A few members who had been at the church for a longtime were distrustful, arrogant, and stubborn in changing their views during my conversations but also at the beckoning of guest ministers. Most had become accustomed to doing things their way and whatever was right in their own eye. But as Jesus warned, “if the blind lead the blind, both shall fall in the ditch.”<sup>3</sup> Angela had a great challenge before me to continue to allow God to be my recruiter despite how other Christians, even those who had been saved longer than me, handled situations of life.

### **God’s Moment: Embracing the Call**

Later, she became very active in ministry when she was at Church. Angela was one of the pastors, leader in the music department, and assisted with the kid’s ministry. Angela was on the church staff and in the pastor’s inner circle. Angela was cemented into a different style of worship, and a different way of doing ministry. She learned that God distributes different gifts among different segments of the Body. It is God’s intent that we learn from one another. We are to feed off of one another. While one denomination or

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<sup>3</sup>Matthew. 15:14.

segment might be strong in praise, another might be more powerful in teaching. While one may be dynamic in prayer, another might be more exuberant in worship. While one might be artful in soul winning, another may be more fluid in the gifts of the Spirit. Angela learned that “no one has it all,” and that we must come together to join our strengths in order to make a whole.

As Angela looks back over my experience and consider the impact that all of those people had on my life, the conclusion is that God, through them, has woven an awesome tapestry in me. There was something impressive, something great, and something sharp about all of these powerful people who sowed into my life. One of the first things she does daily is to give God full control of my day. God recruited me into his family with the ultimate sacrifice of his son. The blessing of having been poured into by God, Kenneth and Gloria Copeland, and others is that she has become the combination of the best that all of them had to offer. Angela is much better than what she would be if there had been only my influence in my life. For this Angela honor's God and give God the glory. From this point forward, she will not move out of an identity crisis, frustration or disappointment, but it will be because the Lord has caused me to learn how to allow God to be my ultimate recruiter.

### **CrossRoads Community Church of Statesboro**

The CrossRoads Community Church (CRCC) as the context for the purpose of this project. The ministry focus of this project addresses the need to recruit congregants into volunteer positions at the church. Recruitment is defined as to find suitable people

and get them to join a company, an organization, the armed forces, etc.<sup>4</sup> The researcher believes the church must employ recruitment techniques to obtain strong spiritual volunteer base for church departments and events.

The researcher is a support staff member at CRCC in Statesboro, Georgia. This is a multicultural church which has 450 attendees each Sunday. Church congregations are often just one entire race; however, such a unique occurrence in the deep south of Georgia still encounters a universal church issue of a few congregants doing the majority of church needs.

CRCC is a Church of God denomination, which is a hybrid between Pentecostal and charismatic. The Church of God began on August 19, 1886, in Monroe County, Tennessee, near the North Carolina border. Former Baptist Richard Green Spurling preached in a millhouse along Barney Creek and eight persons formed a Christian Union for the purpose of following the New Testament as their rule for faith and practice, giving each other equal rights and privilege to interpret Scripture, and sitting together as the church of God. Twenty-one years later the growing movement formally adopted the name Church of God.<sup>5</sup>

CRCC began in 1922 on a two acre parcel of land that had been left to a non-member of the church to be used as a graveyard and church. The property became the

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<sup>4</sup>Merriam-Webster. 2013. "Merriam-Webster Dictionary." Accessed January 3, 2013. <http://www.merriam-webster.com/dictionary/recruiting?show=0&t=1386646275>.

<sup>5</sup>Church of God. 2010. "Church of God History." Accessed December 3, 2013. <http://www.churchofgod.org/about/a-brief-history-of-the-church-of-god>.

first permanent building to house the Oak Grove Church of God.<sup>6</sup> Within thirty-four years, the church was remodeled several times with sixteen different pastors. Then in 1950, a prominent member believed in a vision God gave him and purchased property to build The Statesboro Church of God. A full-time salaried pastor was hired for the church with the position changing over fourteen times until 1983, at which time, Carroll Wayne Swanson became the pastor and continued in the role for twenty-four years. During his tenure, the church purchased ten additional acres of land, homes for pastoral staff, constructed a New Family Life Center, and began praying to break ethnic diversity, financial stability, and ministry opportunities.

In 2010, Carroll Cary D. Swanson became the pastor. This caused dissention between regional Church of God pastors and a church split caused the congregation to dwindle to one hundred and twenty-five dedicated congregants. As things seemed to be settling down, three congregant deaths occurred including an elder, all of which had no previous serious health issue. In 2011, the church name was changed to CrossRoads Community Church, a Church of God denomination. Since that time, the church has grown to be the third largest in Sunday attendance in its district along with ethnic diversity of 40% Caucasian, 40% black, 10% Hispanic, 5% Asian, 5% other<sup>7</sup>.

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<sup>6</sup>Church of God. 2008. "History of the Oak Grove Church." Accessed December 3, 2013. <http://www.churchofgod.org/about/a-brief-history-of-the-church-of-god>.

<sup>7</sup>Church of God. 2008. "Church of God Report." Accessed December 3, 2013. <http://www.churchofgod.org/about/a-brief-history-of-the-church-of-god>.

Statesboro, Georgia is located in the southeastern corner of the State of Georgia within Bulloch County.<sup>8</sup> It is approximately 13.50 square miles with an average elevation of 240 feet above sea level, the terrain being mostly flat.<sup>9</sup> The US Census Bureau reports in 2010 the population of 70,217 as compared to the state of Georgia with 9,687,663. The racial proportion of Statesboro, Georgia is 54.4% white, 40.1% Black, 3.0% Hispanic, 2.0% Asian, 1.8% MultiRacial, 0.2% American Indian, and 0.2% Pacific Islander.<sup>10</sup>

A slight majority, of Statesboro citizens are female 50.7% whereas 29.2%% are single, 46.7% married; 12.5% divorced; and 8.8%widowed. Of singles, 29.2% are single women and 34.7% are single men.<sup>11</sup> The city of Statesboro is young, with a median average age of twenty-two, with 33.5% falling between the ages of twenty and twenty-four. Compared to median male age of 21.9 and female median age of 22.1<sup>12</sup> The average household size is 2.36 persons per household with 37.7% having children in the home.<sup>13</sup> The city of Statesboro has grown due to the growth of the local University.

Of the homes in Statesboro, Georgia, 88% are owner occupied, while 8.6% are renter-occupied. The median cost for a home is \$160,200. There is a 14.4% vacancy rate

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<sup>8</sup>US Census. 2011."US Census." Accessed December 3, 2013.  
<http://quickfacts.census.gov/qfd/states/13/13031.html>.

<sup>9</sup>City Overview: Quick Facts. 2011. "Statesboro, Georgia." Accessed December 3, 2013.  
<http://www.churchofgod.org/about/a-brief-history-of-the-church-of-god>.

<sup>10</sup>City Overview: Quick Facts. 2011. "Statesboro, Georgia." Accessed December 3, 2013.  
<http://www.churchofgod.org/about/a-brief-history-of-the-church-of-god>.

<sup>11</sup>Ibid.

<sup>12</sup>Ibid.

<sup>13</sup>Ibid.

with a median rental rate of \$835.00. This is partly due to the city area including three higher education institutions to include Georgia Southern University, Ogeechee Technical College, and East Georgia College.<sup>14</sup>

The median household income earned in Statesboro is between \$50,000 and \$74,999, followed by 14.2% earning between \$35,000 and \$49,999, and 11.9% earning between \$75,000 and \$99,999. However, 19.2% of families with children under age 5 in the house are below poverty line. The 9.9% unemployment rate in Statesboro, Georgia indicates that jobs are scarce in the city. The main industry for employment is Educational services, and health care and social assistance, with 20.4% of the city employed, followed by retail trade of 11.8%.<sup>15</sup>

CRCC is located at 23929 US Hwy 80 East, Statesboro, Georgia 30461. The church is located on ten acres of land on a major US highway; the church also owns three rental houses and a storage unit. The church property is next to a major shopping plaza which includes Lowe's, Ryan's Steakhouse, Applebee's, and a Goodwill Center. Due to the growth of the church, there are two Sunday Services at 8:45 am and 11:00am. Most church volunteers are white, followed by some blacks, and a few Hispanics. Due to the diversity of the congregants, cultural views must be taken into consideration. The church is in need of a recruitment model to invoke parishioners to action. I am confident God has

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<sup>14</sup>US Census. 2011."US Census Fact Finder." Accessed December 4, 2013.  
<http://factfinder2.census.gov/faces/tableservices/jsf/pages/productview.xhtml?src=bkmk>.

<sup>15</sup>US Census. 2011."US Census Fact Finder." Accessed December 4, 2013.  
<http://factfinder2.census.gov/faces/tableservices/jsf/pages/productview.xhtml?src=bkmk>.

equipped me for this task. My purpose is to do this task “Not by might nor by power, but by My Spirit,’ says the Lord of hosts.”<sup>16</sup>

### **The Conjunction**

Recently, the pastor of the CRCC church and his wife requested that I work in a recruitment role for her musical career. I had mixed emotions of regret, excitement, uncertainty, and obligation to see how and why God would put my name in their hearts. Upon meeting with the Pastor’s wife, a plan of action came to me along with a marketing plan. Certainly, never being in such a role but ideas from God began to come to me, as I hoped for a successful arrangement. As we began working together, one particular engagement required her to include backup singers wearing revolutionary attire. I then found myself faced with a church which preached about God while ironically celebrating an unfortunate time in the American history. I spoke with the pastor’s wife about my internal struggle and to my surprise she was willing to forego the event. Surprised by her comments, I offered to speak in more detail with the church, as to not allow my personal feelings to get in the way of a business deal. Soon, I found God showing me ways to recruit the Gospel to the church and the vocal skills of the pastor’s wife. This resulted in the highest paid engagement received by the pastor’s wife. Once again, God showed me how to recruit people into the correct biblical path and yet reap a financial payout of which we could be proud. I began to see if I allowed God to recruit/champion me, the nature of God is to show me how to accomplish the same on the earth.

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<sup>16</sup>Zechariah 4:6.

Then Sunday after Sunday people in the church began asking for marketing assistance with their businesses or to assist with a new business idea. I expected to learn the Senior Pastor had suggested my name but to my amazement, this was not the case. Reasons varied; is God telling them to contact me, to someone learning my current occupation, as well as another congregant recommending me. This was amazing to me but also brought a smile to my face. For I felt God smiling on me<sup>17</sup> for placing me in a continued position to allow God to champion me through the years. It was as if the approval of God was being shown to me and special thanks for making me available.

As with volunteers, congregants must make themselves available to God and amenable to the vision of the church. The vision of the church must be seen and used on a wider scale and the congregant will receive a blessing from God. As God has transformed me into a pastor, leader, model, someone who can assist with guiding others, so to can other congregants move into such roles. Yet, it begins at the volunteer level.

### **The Problem Statement**

At the present time, Cross Roads Community Church does not have in place a program to actively recruit congregants to become servant leaders in the church. Due to phenomenal growth in the Cross Roads Community Church, there is a tremendous need to recruit congregants to serve as leaders in positions that are now vacant.

The project is expected to show that a pastor who employs recruiting techniques and creates a systematic plan of recruiting congregants while relying upon the power of

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<sup>17</sup>Numbers 6:25.



the God can expect to have more than enough volunteers for all volunteer positions at the church.

## CHAPTER TWO

### STATE OF THE ART

#### Introduction

Volunteering is prevailing and growing in the United States. During the start of his first term, President Barack Obama initiated the “United We Serve” campaign which encourages all Americans to volunteer in their communities. The trend in volunteerism indicates that Americans acted on the presidential request. The most recent national survey estimated that 62.8 million Americans, or 26.3% of the population, donated their time or skills to a charitable or volunteer organization in 2010.<sup>1</sup> In addition, reports suggest that the level of volunteering is on the rise.<sup>2</sup> Despite these trends, a focus on other activities such as regular employment and domestic work has historically overshadowed the role of volunteering in social science research.<sup>3</sup> Recently, however, interest in the role of volunteering has ignited, particularly for organizational scholars.<sup>4</sup> Given the greater

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<sup>1</sup>Bureau of Labor Statistics. 2011. “Bureau of Labor Statistics.” Accessed November 29, 2013., <http://www.bls.gov/>.

<sup>2</sup>Brudney, J. L., & Gazley, B. *Moving Ahead or Falling Behind? Volunteer Promotion and Data Collection* (New York: Nonprofit Management & Leadership, 2006), 259-276.

<sup>3</sup>Musick, M. A., & Wilson, J. *Volunteers: A Social Profile*. (Bloomington: Indiana University Press. 2008), 30-35.

<sup>4</sup>Booth, J. E., Won Park, K., & Glomb, T. M. “Employer-Supported Volunteering Benefits: Gift Exchange Among Employers, Employees, and Volunteer Organizations.” *Human Resource Management* 1, no.1 (July 2009): 227-249.

number of employees who are volunteering, understanding its implications for the workplace seem critical.<sup>5</sup>

Drawing on prior conceptualizations, volunteering can be defined as giving time or skills during a planned activity for a volunteer group or organization (e.g., charitable groups, nonprofit groups). This definition incorporates three key components of volunteering: (1) it is an active giving of time and/or skills rather than more passive support through monetary donations,<sup>6</sup> (2) it is a planned (proactive) activity as opposed to a spontaneous (reactive) act of helping<sup>7</sup> and (3) it occurs in the context of a volunteer or charitable organization.<sup>8</sup> Like other volitional activities, volunteering can be conceptualized according to its direction and intensity of effort.<sup>9</sup> In this sense, direction represents an initial decision to volunteer (as opposed to engaging in some other activity), and intensity represents the extent or level of volunteering effort. It is also worth noting that this definition of volunteering adopts a behavioral perspective.<sup>10</sup> There are prior

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<sup>5</sup>Rodell, Jessica, *Finding Meaning Through Volunteer: Why Employees Volunteer and What Does It Mean for Their Jobs?* (BriarCliff Manor, NY: Academy of Management Journal, 2013), 1274-1276.

<sup>6</sup>Wilson, James, K. Cook & J. Hagan, "Volunteering," *Annual Review of Sociology* 26, no. 1 (July 2000): : 215–240.

<sup>7</sup>Clary, E. G., Snyder, M., Ridge, R. D., Copeland, J., Stukas, A. A., Haugen, J., & Miene, P. "Understanding and assessing the motivations of volunteers: A functional approach," *Journal of Personality and Social Psychology*, 74, no. 1 (January 1999): 1516–1530.

<sup>8</sup>Musick, M. A., & Wilson, J. *Volunteers: A Social Profile*. (Bloomington, IN: Indiana University Press. 2008), 25-28.

<sup>9</sup>Latham, G. P., & Pinder, C. C. "Work motivation theory and research at the dawn of the twenty-first Century," *Annual Review of Psychology*, 56, no. 1 (June 2005): 485–516.

<sup>10</sup>Musick, M. A., & Wilson, J. *Volunteers: A Social Profile*. (Bloomington, IN: Indiana University Press. 2008), 25-28.

definitions of volunteering which have included other aspects, such as “benefiting others” and “longevity.” Those aspects tap into motives for and commitment to volunteering.

One of the most commonly cited reasons for volunteering is the sense of meaningfulness derived from the activity.<sup>11</sup> That is, people look to volunteering in order to fulfill a desire for significance and value in their lives.<sup>12</sup> This ability to find meaning in volunteering echoes the idea that a job can be a source of meaning.<sup>13</sup> Further, the sense of meaningfulness that can be derived from these activities is a form of intrinsic motivation that guides subsequent behaviors.<sup>14</sup> A few recent studies have demonstrated that volunteering is positively associated with certain workplace attitudes, such as organizational identification<sup>15</sup> and commitment.<sup>16</sup> However, the job performance implications of volunteering remain unclear. There is little empirical evidence concerning

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<sup>11</sup>Clary, E. G., Snyder, M., Ridge, R. D., Copeland, J., Stukas, A. A., Haugen, J., & Miene, P. “Understanding and Assessing the Motivations of Volunteers: A Functional Approach.” *Journal of Personality and Social Psychology*, 74, no. 1 (September 1999): 1516–1530.

<sup>12</sup>Pratt, M. G., & Ashforth, B. E. *Fostering meaningfulness in work and at work*. (San Francisco, CA: Positive organizational Scholarship, 2003), 309–327.

<sup>13</sup>Conger, J. A., & Kanungo, R. N. “The Empowerment Process: Integrating Theory and Practice,” *Academy of Management Journal*, 13, no. 1 (February 2013): 471–482.

<sup>14</sup>Deci, E., & Ryan, R. *Intrinsic Motivation and Self Determination in Human Behavior*. (New York: Plenum, 1985), 25–30.

<sup>15</sup>Bartel, C. A. “Social Comparisons in Boundary-Spanning work: Effects of community outreach on members’ organizational identity and identification.” *Administrative Science Quarterly* 46, no. 1 (April 2001): 379–413.

<sup>16</sup>Jones, D. A. “Does serving the community also serve the company? Using organizational identification and social exchange theories to understand employee responses to a volunteerism program.” *Journal of Occupational and Organizational Psychology* 83, no. 1 (January 2010): 857–878.

this relationship and the possibility of negative implications has not yet been considered.<sup>17</sup>

Put broadly, strategic Human Resource Management is concerned with how overall organizational strategy impacts human resource practices<sup>18</sup> Ridder and McCandless<sup>19</sup>, however, emphasize how differences in values, mission, identity, social goals, outcomes, and ideological characteristics compromise direct applications of human resource research and theory from business to nonprofit organizations. Akingbola<sup>20</sup> concludes that strategic HRM is largely absent from nonprofit organizations, while Lynch and Smith<sup>21</sup> (2010) argue that large nonprofits approach strategic human resource management in much the same way as businesses of comparable size.

Recruitment of volunteers is a primary task of nonprofit organizations that need them. Consequently, popular practical texts in volunteer administration<sup>22</sup> focus on recruitment. Research treatments of this core topic are sparse, however. The popular

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<sup>17</sup>Jessica Rodell, "Finding Meaning Through Volunteer: Why Employees Volunteer and What Does It Mean for Their Jobs?" *Academy of Management Journal* 20, no. 1 (August, 2013): 1274-1276.

<sup>18</sup>Fombrun, C. J., Tichy, N. M., and DeVanna, M. A. *Human Resource Management*. (New York: John Wiley & Sons, 1984), 55-60.

<sup>19</sup>Ridder, H., and McCandless, A. "Influences on the Architecture of Human Resource Management in Nonprofit Organizations," *Non-profit and Voluntary Sector Quarterly*, 1, no. 1 (June 2010): 1241-141.

<sup>20</sup>Akingbola, K. "Strategy and HRM in Nonprofit Organizations: Evidence from Canada.," *International Journal of Human Resource Management*, 1, no. 1 (July 2006): 1707-1725.

<sup>21</sup>Smith, David. B. "Volunteering in Retirement: Perceptions of Midlife Workers," *Nonprofit and Voluntary Sector Quarterly*, 23, no. 2 (May 2004): 55-73.

<sup>22</sup>Ellis, Stephen, *Volunteer Recruitment and Membership Development Book* (Philadelphia: Energize, 2002), 63-64.

academic questions regard the reasons why individuals volunteer<sup>23</sup> is related to recruitment to the extent that motivated volunteers are easier to recruit. Motivation to volunteer is the individual question; recruitment of those volunteers is the organizational one.

Volunteerism prominently distinguishes most nonprofits from most businesses.<sup>24</sup> Contrary to one-size-fits-all prescriptions for volunteer recruitment, recruitment problems may not always be directly amenable to the management skills of volunteer resource managers. People have character traits or skills that are natural to human biology which is difficult to change. In contrast, other traits or skills are learned, such as language, and therefore can be changed through nurture.<sup>25</sup>

Some recruitment problems are innate to organizations or their missions.<sup>26</sup> John Marx comments that volunteers may be more difficult to recruit when clients “are primarily intravenous drug users rather than a class of suburban elementary school children” Leviton and colleagues note problems for social service agencies in recruiting volunteers to serve people with chronic illnesses. These examples point to the nature of organizations: Nonprofits that serve a particular population cannot change their clientele

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<sup>23</sup>Bussell, H., and Forbes, D. “Understanding the Volunteer Market: The What, Where, Who and Why of Volunteering,” *International Journal of Nonprofit and Voluntary Sector Marketing*, 1, no. 1 (December 2002): 244–257.

<sup>24</sup>Cuskelly, G., Taylor, T., Hoye, R., and Darcy, S. “Volunteer Management Practices and Volunteer Retention: A Human Resource Management Approach,” *Sport Management Review*, 9, no. 1 (April 2006): 141–163.

<sup>25</sup>Hager, Mark, Brudney, Jefferey, *Problems Recruiting Volunteers* (New York, NY: John Wiley & Sons, 2011), 137-138.

<sup>26</sup>John Marx, “Motivational Characteristics Associated with Health and Human Service Volunteers” *Administration in Social Work* 1, no. 1 (April 1999): 51-66.

or relocate simply to recruit more volunteers. Rather, the nonprofits must take their nature into account when developing recruitment strategies.<sup>27</sup> In our study, we consider three forces that reflect the nature of organizations that may confound the best efforts of volunteer resource managers: size of organization, prevailing age of its volunteers, and role that volunteers play in the organization

Lynch and Smith point to the size of nonprofits as the main differentiator in formalization and adoption of practices conducive to effective management.<sup>28</sup> Marx asserts that small health and human service organizations have more difficulty recruiting volunteers than larger, more prestigious institutions. Indeed, large organizations, with their brand, reach, and marketing, might have an advantage in attracting volunteers.<sup>29</sup>

Volunteers impact the Christian church and community from small to large scale projects. It is suggested the lack of utilizing more volunteers is due to knowing how to place people in the right areas. Often, people come with good intentions but there is no analysis to determine strength and abilities to obtain the highest output of a volunteer. Volunteers in profit, and non-profit organizations, are an important human resource and a vital component to meeting organizational goals. The importance of recruiting and

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<sup>27</sup>Ibid.

<sup>28</sup>Lynch, S., and Smith, K. "The Dilemma of Judging Unpaid Workers," *Personnel Review*, 10, no. 1 (August 2010): 80-95.

<sup>29</sup>John Marx, "Motivational Characteristics Associated with Health and Human Service Volunteers," *Administration in Social Work*, 1, no. 1(April 1999): 51-66.

retaining capable volunteers while obtaining organizational goals can financially improve an organization.<sup>30</sup>

Volunteerism is a problem in today's church. Almost every church conference offers topics such as, "How to find volunteers." Tony Morgan states, "We see that about 20 to 25% of people end up doing most of the serving at church."<sup>31</sup> Churches all over America are dealing with the same problem of finding enough volunteers to fulfill the ministry needs of the church. Many churches do not communicate the importance of volunteering, or struggle to be effective in finding people to serve. The Millennial Generation (those born between 1980 and 2000)<sup>32</sup> is the largest generation in America's history. Obviously Since Millennials are the largest American population, the church needs to become aware of how Millennials think, what they want to do, and what motivates them. Thom Rainer writes, "Millennials are already beginning to think about how they can make a difference in the world. Three out of four Millennials believe it is their role in life to serve others. If 75% of Millennials begin to serve others, the impact for the future will be significant."<sup>33</sup>

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<sup>30</sup>Peterson, Danny, "Recruitment Strategies for Encouraging Participation in Corporate Volunteer Programs," *Journal of Business Ethics*, 15, no. 1 (February 2004): 371–386.

<sup>31</sup>Morgan, Tony. 2010. "The New Traditional Church" (*February 2010*): Accessed August 27, 2011. <http://tonymorganlive.com/the-new-traditional-church/>.

<sup>32</sup> Rainer, Thomas and Jess W. Rainer. *The Millennials: Connecting to America's Largest Generation* (Nashville: B&H Publishing Group, 2011), 7.

<sup>33</sup>Ibid



Compensation refers to individuals' increased involvement in one life domain to make up for what they see as lacking in another<sup>34</sup> When individuals are fulfilled in a certain way in one domain for example, their workplace they are less likely to desire experiences in another domain to fulfill that purpose. Vice versa, when individuals' desires are not fulfilled in one domain, they are likely to seek opportunities in another domain to fulfill those desires and enhance satisfaction. In the current context, this approach suggests a negative relationship between job meaningfulness and volunteering<sup>35</sup> However, smaller grassroots organizations might be able to give volunteers a more personalized experience.<sup>36</sup> Thus, perhaps both small and large organizations have advantages in volunteer recruitment, with recruitment problems concentrated among the middle stratum.

Some organizations attract volunteers across the full spectrum of age. Other organizations and causes look primarily to retirees and still others recruit and involve youth<sup>37</sup> The age of volunteers is part of the nature of the organization. While study shows that younger people are more concerned with achievement values and career benefits associated with volunteering.<sup>i</sup> In previous research with these data, organizations

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<sup>34</sup>Champoux, J. E. "Perceptions of Work and Nonwork: A reexamination of the Compensatory and Spillover Models," *Annual Review: Sociology of Work and Occupations*, 11, no. 1(January 1978): 402–422.

<sup>35</sup>Edwards, J. R., & Rothbard, N. P. "Mechanisms linking work and family: Clarifying the relationship between work and family constructs," *Academy of Management Review* 2000), 178–199.

<sup>36</sup>Borman, W. C., & Motowidlo, S. J. "Expanding the criterion domain to include elements of contextual performance," *Personnel Selection in Organizations*, 5, no. 2 (March 1993):71–98.

<sup>37</sup>Smith, Dan. "Volunteering in Retirement: Perceptions of Midlife Workers." *Nonprofit and Voluntary Sector Quarterly* 3, no. 1, (April 2004): 55–73.

are increasingly reliant on younger volunteers have lower levels of retention over the course of a year.<sup>38</sup>

A second way to conceptualize the role that volunteers play in an organization is captured in what we call volunteer intensiveness. Volunteer intensiveness takes into account both the number of volunteers in the organization and the number of hours that volunteers collectively work. In most cases, the two counts vary together, with a small cadre of volunteers working relatively few hours and large groups of volunteers collectively working very many hours. However, this simple linear relationship belies the situation in many organizations that display different types of intensiveness. On one side is the employment of long-term professional volunteers who contribute many hours despite their small numbers. On the other side is the army of episodic volunteers who, despite their large numbers, contribute relatively few hours over the course of the year. Increasing intensiveness reflects an increasing demand for volunteers, requiring sustained efforts to find, attract, and retain them. Consequently, we expect recruitment problems to increase as intensiveness increases, if all other elements remain unchanged.

A third consideration of the role that volunteers play in the organization is the number of different types of duties available to volunteers. According to Hadley, one can assert four types of volunteer roles: direct service, leadership, general support, and member at large. She concludes that having more roles available to volunteers is important for matching volunteers with their interests, a central tenet of both recruitment

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<sup>38</sup>Hager, M., and Brudney, J. L. "Management Capacity and Retention of Volunteers," *Information Age*, 8, no. 2 (April 2008): 23.

and retention of volunteers. We follow Heidrich's hypothesis that more duties should be conducive to recruitment of volunteers.<sup>39</sup>

The previous discussion outlines some of the difficult-to-change characteristics of nonprofit organizations that might inhibit their ability to recruit volunteers. In contrast, some recruitment problems result from organizational cultures or management decisions that make workplaces invisible or unattractive to volunteers. Since the demand for volunteers often outstrips the supply, volunteers can be selective about where they choose to spend their time.<sup>40</sup> Volunteer resource managers, or an organization's top management team, have a degree of control over the culture and strategic management of the organization. To the extent that measures of nurture are related to reported levels of recruitment problems, managers can take steps to address the culture and strategy that give rise to those problems. There are three forces that managers can nurture: volunteer management capacity, broader organizational culture, and specific strategies to recruit volunteers. The term "volunteer management capacity" refers to both an organization's attention to standard volunteer management practices and its commitment to a volunteer resource manager (Hager and Brudney, 2004). Recommended volunteer management practices are specific and common in the practice literature; they include screening and matching volunteers to appropriate assignments, developing written policies for volunteers and their duties, providing training to volunteers, and recognizing them for

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<sup>39</sup>Heidrich, Kelly. "Volunteers' Life-Styles: Market Segmentation Based on Volunteers' Role Choices," *Nonprofit and Voluntary Sector Quarterly*, (July 1990): 21–31.

<sup>40</sup>Hartenian, L. S. A. "Typology of Short-Term and Long-Term Volunteer," *Information Age*, 8, no. 2 (May 2008): 45.

their contributions to the organization. This background provides the basis for our general hypothesis about the value of adopting specific volunteer management practices.

The second dimension of volunteer management capacity is an organization's commitment to a staff volunteer resource manager. While many organizations operate effectively with volunteer managers who are themselves volunteers, utilizing a paid staff member in this position signals to prospective volunteers that the organization is particularly serious about the integration and continuity of the volunteer program. We similarly expect this dimension of volunteer management capacity to reflect positively on the ability of the organization to recruit volunteers:

The term "organizational culture" refers to an overall tone of how work gets done, influencing and influenced by governance, leadership, and line workers.<sup>41</sup> Although the volunteer management program is part of the nonprofit organization it serves, it is subject to governance and executive management decisions as well as the cultural tone set by program staff members, who may interact regularly with volunteers. Others observe that some staff members see volunteers as a hindrance to their work or as a threat to their job security.<sup>42</sup> Nonprofits send positive signals to prospective volunteers through evidence of resources as well as organizational commitments to the volunteer program. On the other

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<sup>41</sup>Schein, E. G., *Organizational Culture and Leadership* (San Francisco: Jossey-Bass, 2010), 30.

<sup>42</sup>*Ibid.*

hand, nonprofits that do not commit resources to volunteer administration, and those with staff members who are not receptive to volunteers, send negative signals.<sup>43</sup>

Last we consider two aspects of the use of recruitment strategies. First, we observe that nonprofits have a broad array of methods at their disposal for advertising to, and recruiting volunteers. Organizations can recruit through formal and informal networks. They can post announcements on telephone poles, television spots, or Facebook.<sup>44</sup> Also, expect that organizations that use more approaches will have fewer problems recruiting volunteers, but we strongly suspect that organizations with recruitment problems are precisely the ones that are tempted into a scattershot recruitment approach across more venues and methods. Peterson warns against the scattershot approach, instead suggesting that managers should concentrate only on the more effective recruitment strategies.<sup>45</sup> Lynch and Smith agree, suggesting that nonprofits that have problems recruiting volunteers “might benefit from a more strategic and formalized approach to the process.”<sup>46</sup>

The second aspect of recruitment strategy that we consider is the use of volunteers to recruit other volunteers. While this approach might be considered just one more

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<sup>43</sup>Black, B., and DiNitto, D., “Volunteers Who Work with Survivors of Rape and Battering: Motivations, Acceptance, Satisfaction, Length of Service, and Gender Differences,” *Journal of Social Service Research*, (May 1994): 73–97.

<sup>44</sup>Schein, E. G., “Organizational Culture and Leadership,” (San Francisco: Jossey-Bass, 2010), 30.

<sup>45</sup>Peterson, Danny., “Recruitment Strategies for Encouraging Participation in Corporate Volunteer Programs.” *Journal of Business Ethics*, (January 2004): 371–386.

<sup>46</sup>Lynch, S., and Smith, K., “The Dilemma of Judging Unpaid Workers.” *Personnel Review*, (June, 2010). 80–95.

method of recruitment, we see it as a specific relational strategy for communicating the volunteer experience to other prospective volunteers.<sup>47</sup>

After identifying the proper terminology, learn how to create the promotional piece by taking advice from media professionals. Social media experts from Twitter, Facebook, and LinkedIn agree that the 80/20 rule applies to promoting a product or service, regardless of medium used. Experts advise spending 80% of the time educating the public about the product or service and 20% selling it. To improve response rates, the experts advise updating content periodically to keep the message fresh. Examples of the best product promotion and selling websites can be viewed on the “Ask the Experts: Secrets to Success on Social Media in 2014” slides.<sup>48</sup> Another way to acquire expert marketing advice is from the Word of Mouth Marketing Association<sup>49</sup> which specializes in word-of-mouth and social media marketing. The website’s educational programs provide professional development and know<sup>50</sup>

The underlying notion of the perspective that something is missing in an individual’s job can be captured through the concept of wanderlust. The term originates from the German words Wandern (to hike) and Lust (to desire). In the broadest sense, wanderlust reflects individuals’ desires to wander, travel, or experience new things.<sup>51</sup>

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<sup>47</sup>Lynch, S., and Smith, K., “The Dilemma of Judging Unpaid Workers.” *Personnel Review*, (June, 2010). 80–95.

<sup>48</sup>Ibid.

<sup>49</sup>Ibid.

<sup>50</sup>Altbier, Stephanie, *Online Techniques for Recruiting Clinical Trial Volunteers* (San Francisco: Joseey-Bass, 2014), 56-61.

<sup>51</sup>Ibid.

The implied core of this definition is a sense of discontentment or restlessness with a current situation that sparks the desire to wander elsewhere. Although not referenced directly, the concept of wander-lust has been evoked for decades in research on extramarital relationships.<sup>52</sup>

This compensation effect may be particularly true in regard to the desire for meaningfulness. Meaningfulness is not only a primary driver of volunteering behavior,<sup>53</sup> but also a fundamental desire in life.<sup>54</sup> Applied to meaningfulness, the compensation lens suggests that when individuals' jobs are meaningful, this core desire is satisfied<sup>55</sup> and they are not likely to experience wanderlust. In contrast, when their jobs are not meaningful, individuals are more likely to experience wanderlust. As a result, volunteerism is in an activity commonly perceived as meaningful to compensate for that perceived deprivation. In support of this perspective, a series of laboratory studies that demonstrated that individuals primed with a sense of meaninglessness turned to alternative sources to find it.<sup>56</sup>

Consider these figures: 63.4 million people in the USA. Another 56.5 million people in Japan; around 8.1 billion hours worked in the USA and 7.2 billion in Japan; in

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<sup>52</sup>Conger, J. A., & Kanungo, R. N. "The Empowerment Process: Integrating Theory and Practice," *Academy of Management Review*, 5, no. 1 (November 1988): 471–482.

<sup>53</sup>Clary, E. G., & Snyder, M. "The Motivations to Volunteer: Theoretical and Practical Considerations," *Psychological Science*, 8, no 2, (April 1999): 156–159.

<sup>54</sup>Heine, S. J., Proulx, T., & Vohs, K. D. "The Meaning Maintenance Model: On the Coherence of Social Motivations," *Personality and Social Psychology Review*, 3, no. 5 (February 2006): 88–110.

<sup>55</sup>Conger, J. A., & Kanungo, R. N. "The Empowerment Process: Integrating Theory and Practice," *Academy of Management Review*, 5, no. 2 (January 1988): 471–482.

<sup>56</sup>Clary, E. G., & Snyder, M. "The Motivations to Volunteer: Theoretical and Practical Considerations," *Psychological Science*, 8, no. 3, (April 1999): 156–159.

financial terms, around 169 billion dollars in the USA and 150 billion in Japan.<sup>57</sup> Despite being statistics and figures related to volunteering in the USA and Japan, these values alone are greater than most world economies. In Brazil, the numbers are also robust: about 19.7 million volunteers which, following the same logic of the above calculation, generate 2.5 billion hours, producing about 52 billion US dollars.<sup>58</sup>

These numbers demonstrate the importance of volunteer work in the world. Although it is run on a voluntary basis, volunteerism has been influenced in the same way that paid work has. Today, the work market (paid or unpaid) and work relations are affected by a series of changes, which include phenomena such as globalization, internationalization of financial markets, flexibility of labor relations, restructuring of production, technological innovation, increased competition among countries and/or within a country (local), among others.<sup>59</sup>

It is interesting to note that social organizations have presented evidence that does not free them from the factors that influence work. Social organizations have also suffered from lack of resources and, in special, shortage of staff. Bussell and Forbes in Europe, and Gaskin in the USA, point out a drop in the number of volunteers.<sup>60</sup> At local level, a similar research context carried out in thirteen NGOs in the city of Natal (capital

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<sup>57</sup>Corporation for National and Community Service. "Research Brief: Volunteering in America Research Highlights," (July 2009), 12.

<sup>58</sup>IBGE. As Fundações Privadas e Associações sem Fins Lucrativos no Brasil, 2010. Accessed January 5, 2015. <http://www.ibge.gov.br/home/>.

<sup>59</sup>Corporation for National and Community Service. "Research Brief: Volunteering in America Research Highlights,"(July 2009), 15.

<sup>60</sup>Gaskin, Ken. "Vanishing volunteers: Are young people losing interest in volunteering?" *Voluntary Action*, 1, no. 1, (August 1998): 33-43.



city of Rio Grande do Norte, Brazil) found a high turnover of volunteers: about 62.34% of the volunteers in NGOs remain for up to two years, as seen on the chart.<sup>61</sup>

Psychological contract provides a useful framework for examining the work environment, in both the paid and volunteer contexts.<sup>62</sup> With its basis in social exchange theory, the psychological contract comprises an individual's perception of what they expect from their organization (e.g., satisfactory pay, safe work environment, opportunity for advancement) and what they expect to provide to the organization in return (e.g., hard work, loyalty, quality work). The fulfillment, breach or violation of that contract is purported to significantly impact individuals' attitude and behavior toward the organization.<sup>63</sup> Indeed, psychological contract fulfillment has been shown to be associated with; for example, increased trust and organizational affective commitment while contract breach has been associated with increased levels of employee turnover and decreased organizational loyalty.<sup>64</sup> Within the volunteer setting there is evidence that contract breach is associated with reduced volunteer effort and increased withdrawal intentions.<sup>ii</sup> Thus, there are important implications for the management of individuals' psychological contract, in terms of being aware of and fulfilling their expectations, to ensure an effective work environment. The notion of a psychological contract may be

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<sup>61</sup>Bussell, H., Forbes, D. "Understanding the volunteer market: The what, where, who and why of volunteering," *International Journal of Nonprofit and Voluntary Sector Marketing*, 7, no. 3 (2002): 244-257.

<sup>62</sup>Conway, N., & Briner, R.B. *Understanding Psychological Contracts at Work: A Critical Evaluation of Theory and Research* (New York: Oxford University Press, 2005), 29-33.

<sup>63</sup>Ibid.

<sup>64</sup>Ali, A., Haq, I., Ramay, M., & Azeem, M. "The impact of psychological contract on affective commitment," *Interdisciplinary Journal of Contemporary Research in Business*, 1, no. 1 (March 2010): 239-248.

particularly germane to the volunteer environment, where individuals do not, by definition, have expectations for financial remuneration from the organization and thus “are not bound to the organizations they ‘work’ for by the usual ties of employment.”<sup>65</sup> Volunteers are less likely than employees to have a written contract, or at least one as explicit in outlining the organizations expectations. Thus, the psychological contract may strongly influence volunteers’ understanding of their involvement with the organization and may be a critical aspect of their work environment. Given that a psychological contract is based on implicit and explicit promises between an organization and employee or group of employees, or volunteers, it is purported to be specific to a particular context.<sup>66</sup> Given the unique nature of volunteering, scholars have argued that psychological contract warrants investigation specific to that context.<sup>67</sup>

The concept of psychological contract in the workplace originated with Argyris (1960); Levinson, Price, Munden, Mandl, and Solley (1962); and Schein (1965).<sup>68</sup> It is contemporary conceptualization is largely guided by the work of David Rousseau, who defines it as, “individual beliefs, shaped by the organization, regarding terms of an exchange agreement between individuals and their organization.” For the current study, Rousseau’s definition, as it encapsulates the essential attributes of exchange (among

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<sup>65</sup>Nichols, Geoff and Ellen Ojala. “Understanding the management of sports events volunteers through psychological contract theory,” *Voluntas*, 20, no. 1 (August 2009): 369–387.

<sup>66</sup>Guest, David and Neil Conway. “Communicating the psychological contract: an employer perspective,” *Human Resource Management Journal*, 12, no.2, (February 2002): 22–38.

<sup>67</sup>Nichols, Geoff and Ellen Ojala. “Understanding the management of sports events volunteers through psychological contract theory,” *Voluntas*, 20, no. 1 (August 2009): 369–387.

<sup>68</sup>Ayres, Lioness, Karen Kavanaugh, and Kathleen Knafl. “Within case and across-case approaches to qualitative data Analysis,” *Qualitative Health Research*, 13, no. 6, (May 2003): 871–883.

employee and employer), and the employee's subjective interpretation of the conditions of the contract.<sup>69</sup>

Research on psychological contracts has considered its content, with scholars proposing several typologies for categorizing different types of employee expectations.

Empirical evidence has shown support for transactional and relational contracts.<sup>70</sup> A transactional contract involves the expectation of the provision of tangible rewards, typically monetary in nature; although not exclusively, in return for the completion of tasks within a set timeframe. For example, employees may expect to be compensated for satisfactory completion of their job, and may also expect a safe working environment and training as needed. The terms of a transactional contract tend to be highly specified and relatively explicit.

In contrast, relational contracts are based on socioemotional exchanges between the individual and the organization that generally take place over longer time frames; for example, employees who go above and beyond in the workplace may expect the organization to appreciate their efforts.<sup>71</sup> The content of the relational contract is more likely to be implicit and evolve throughout the employee's relationship with their employer. Importantly, an employee's psychological contract can comprise both transactional and relational elements. Empirical evidence indicates that the two types of

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<sup>69</sup>Rousseau, David. "New Hire Perceptions of Their Own and Their Employer's Obligations: A study of Psychological Contracts." *Journal of Organizational Behavior* 11, no. 5, (March 1990): 389–400.

<sup>70</sup>Conway, Neil and Rob Briner. *Understanding Psychological Contracts at Work: A Critical Evaluation of Theory and Research*. (New York: Oxford University Press, 2005), 25.

<sup>71</sup>Millward, Lynne and Lee Hopkins. "Psychological contracts, organizational and job commitment." *Journal of Applied Social Psychology* 28, no.16 (November 1998): 1530–1556.

contracts are not simply opposite ends of a single continuum and thus can vary independently from one another.

Only relatively recent has research begun to examine the nature and impact of the psychological contract of volunteers.<sup>72</sup> A few of these scholars rejected the employee-based approach and explored elements of the psychological contract in various volunteer settings. Together, their work has identified elements not considered in the paid work setting, such as autonomy, two-way communication, credibility, and social relationships as particularly salient expectations that volunteers have of their organization, and contribution to the organization's mission, dedication of extra hours, and taking initiative as expectations volunteers have of themselves. Uncovering these elements highlights the distinct psychological contract of volunteers, and reinforces the notion of context-specific variations in this phenomenon. However, Smith concluded that these reflect basic elements of a volunteer's psychological contract and that other elements that are specific to certain roles are likely to exist.<sup>73</sup>

While some elements that may be specific to the particular volunteer context examined here were uncovered (e.g., conflict resolution, player recruitment, providing a positive experience), would have expected, some consistencies with the broader volunteer psychological contract literature were also identified.<sup>iii</sup> Notably, volunteers' expectations of autonomy, two-way communication, and the opportunity to develop social

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<sup>72</sup>Blackman, Deborah and Angela Benson. "The role of the psychological contract in managing research volunteer tourism." *Journal of Travel & Tourism Marketing*, 27, no. 1 (April 2010): 221–235.

<sup>73</sup>Smith, John. "What they really want: Assessing psychological contracts of volunteers." *The Journal of Volunteer Administration*, 22, no. 1, (June 004): 18–21.

relationships were also revealed as elements of the volunteer coach psychological contract,<sup>74</sup> helping to more firmly establish these as aspects of volunteers' psychological contract, broadly. However, coaches' expectations of the club to provide coaching mentorship to support them in their skilled role and to assist with resolving conflict in their close involvement with parent and participant stakeholders, and their own expectation to recruit participants, are examples of elements that constitute a more specific psychological contract in this volunteer context. The multiple expectations coaches have of their clubs, and of themselves, are consistent with the complexity of their sport development tasks.<sup>75</sup>

### Motivation for Volunteer Work

Volunteers are therefore actors carrying out activities for the benefit of others, detached from financial reward. What drives people to do volunteer work, that is, what are the motivating factors for this activity? People who do volunteer claim different needs that are usually associated with values, beliefs, culture, lifestyle, among others. Therefore, investigating the understanding of the motivations that may lead an individual to devote time to an organization and stay in it is something relevant to the field of Third Sector Management and, in specific terms, to the studies of Organizational Behavior.<sup>76</sup>

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<sup>74</sup>Ibid.

<sup>75</sup>Cuskelly, Graham, Russell Hoye, Chris Auld. *Working with Volunteers in Sport Theory and Practice*. (New York: Routledge, 2006), 45.

<sup>76</sup>Clary, Gil; Mark Snyder; Robert Ridge; John Copeland; Arthur Stukas; et al. "Understanding and Assessing the Motivations of Volunteers: a Functional Approach." *Journal of Personality and Social Psychology* 74, no. 1, (February 1998): 1516-1530.

On evaluating the possible motivations of volunteer work; the Council of the Brazilian program Comunidade Solidária suggested a main motivation factor is the desire to improve the community and to promote a cause or help people whom one does not even know. The common thread was the consolidation of an ethic of solidarity. The motivation of the volunteer would therefore be associated with solidarity that is, being able to act on behalf of others.<sup>77</sup>

Clary suggests a functionalist perspective on motivation and classify motivations according to their function: a) values, that is, the opportunities for the volunteer to express their own values, altruism and humanism; b) understanding, that is, the opportunity to learn and exercise knowledge and skill; c) social function, opportunity to be with friends or make new friends; d) benefits, related to the career that can be achieved through voluntary work, and e) opportunities for self-esteem and ego.<sup>78</sup>

In the study by Ferreira, Proença and Proença, four relevant categories of motivations are identified: altruism, belonging, ego and social recognition, learning and development. In relation to altruism the desire to help others stands out; there is a sense of mission and desire to do something "worthwhile." The category of belonging is represented as making new friends, meeting people, and being well-accepted by the

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<sup>77</sup>Anderson, Melinda; Robin Shaw. "A Comparative Evaluation of Qualitative Data Analytic Techniques in Identifying Volunteer Motivation in Tourism." *Tourism Management* 20, no.1, (August 1999): 99-106.

<sup>78</sup>Clary, Gil; Mark Snyder; Robert Ridge; John Copeland; Arthur Stukas; et al. "Understanding and Assessing the Motivations of Volunteers: a Functional Approach." *Journal of Personality and Social Psychology* 74, no. 1, (February 1998): 1516-1530.

community. The rewards or benefits associated with volunteering may also relate to the needs of the ego and social recognition.<sup>79</sup>

Research by Feitosa and Silva (2002, as quoted in AZEVEDO, 2007)<sup>80</sup> shows five distinct categories for the motivation of volunteers: a) assistencial, meaning helping others because of their needs; b) humanitarian, in the form of helping others; it may involve spiritual growth; c) political related to the exercise of citizenship and emancipatory action, d) professional, related to learning and using knowledge, obtaining work in NGOs; and, e) personal, related to therapeutic treatments, search for interpersonal relationship, and search for emotional compensation.

McCurley & Lynch in turn, rated the reasons for voluntary work in three categories: a) altruism - helping others; obligation to give something in exchange for something received; civic duty; religious belief; making a difference in the world, belief in the cause, b) self-interest - gaining experience, developing new skills; building friendships; making a good impression, feeling important and useful, showing leadership skills, experiencing new cultures and lifestyles; pleasure and joy; and c) family-related - bringing the family together, serving as an example; gaining benefit and compensation to one's own; or helping in return for help that a family member received.<sup>81</sup>

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<sup>79</sup>Hair, Junior. *Multivariate Data Analysis*. (Englewood Cliffs, NJ: Prentice-Hall, 1995), 45.

<sup>80</sup>Mostyn, Bernard. "The meaning of volunteer work: a qualitative investigation," *The Volunteer Centre* 1, no.1 (September 1993):4.

<sup>81</sup>McCurley, S.; Lynch, R. "Essential Volunteer Management," *The Directory of Social Change*, 4, no. 2 (June 1998): 25.

The Faith Maturity Scale (FMS), is a 24-item structured instrument that defines faith maturity as “the degree to which a person embodies the priorities, commitments, and perspectives characteristics of vibrant and life-transforming faith, as these have been understood in ‘mainline’ Protestant traditions.” This scale’s core dimensions are vertical, or involvement in experiences with the transcendent, and horizontal, or involvement in social service and social justice.<sup>82</sup> Correlating high faith maturity with Christian acts, like volunteering at a church.

Based on the theoretical work of Dorothy Bass and Craig Dykstra developed a Christian Faith Practices Scale (CFPS) that included a list of 13 faith “practices” or behaviors, and also grouped these on vertical and horizontal subscales. Participants indicated how often they participated in the specified behaviors.<sup>83</sup>

Finally, the survey asked participants to indicate whether they volunteered in any “community ministry,” a term familiar in American Protestant congregational life. The survey defined it as “involvement in activities encouraged by one’s church that support the physical, material, emotional, and social well-being of people from one’s congregation, neighborhood, and community.”<sup>84</sup>

Motivation to Serve Scale was created by utilizing seven items on the Faith Maturity Scale (Alpha-.811): In my free time, I help people who have problems or needs;

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<sup>82</sup>Benson, P. L., Donahue, M. J., & Erickson, J. A. “The Faith Maturity Scale: Conceptualization, Measurement, and Empirical Validation.” *Research in the Social Scientific Study of Religion* 5, no. 1, (January 1993): 1-26.

<sup>83</sup>Bass, D. C., & Dykstra, C. *Practicing our faith: A Way of Life for a Searching People* (San Francisco: Jossey-Bass, 1997), 12.

<sup>84</sup>Bobo, K., & Tom, P. *Next steps in Community Ministry*. Washington, DC: Alban Institute, 1996.



I do things to help protect the environment; I am active in efforts to promote social justice; I feel a deep sense of responsibility for reducing pain and suffering in the world; I give significant portions of time and money to help other people; I speak out for equality of women and minorities; I care a great deal about reducing poverty in the U. S. and throughout the world.<sup>85</sup>

Control variables are potentially associated with older adult volunteering and faith development as control variables: gender, ethnicity; frequency of congregational attendance; access to transportation; family caregiving responsibilities; health problems; and work responsibilities.<sup>86</sup>

Volunteering is a unique form of helping behavior. Unlike any other prosocial behavior, it is non-spontaneous, since the helper actively seeks out the chance to help and maintains the assistance over time. It is also non-remunerative, though it requires a period of commitment from the helper despite them being under no obligation to assist. Because of its deliberate, effortful, and continued nature, volunteering has given rise to a body of research examining the motivation of those who participate in it. This suggests that volunteer motivation functions as an antecedent to the entire process and could affect its occurrence and consequences.<sup>87</sup> However, this research has not focused on how volunteer motivation influences volunteers' own well-being.

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<sup>85</sup>Clary, E. G., & Snyder, M. "A functional analysis of altruism and pro-social behavior: The case of volunteerism," (Thousand Oaks: Sage, 1991), 119-148.

<sup>86</sup>Ibid.

<sup>87</sup>Chacon, Fernando, Vecina, M. L., & Davila, M. C. "The Three-Stage Model of Volunteers' Duration of Service," *Social Behavior and Personality* 35, no. 1, March 2007): 627-642.

Against this backdrop, the present research endeavors to extend existing work on volunteer motivation by considering its relationship with the volunteer's subjective wellbeing. Using self-determination theory as the conceptual framework, it also takes into account the need satisfaction experienced during volunteering in order to elucidate the possible relationships between these various aspects.<sup>88</sup>

Life satisfaction measures from one item on the Faith Maturity Scale: My life is filled with meaning and purpose.<sup>89</sup> Life satisfaction is an individual's subjective judgment of his/her life against a self-selected standard.<sup>90</sup> It is one of the three components of subjective well-being, representing the cognitive evaluation of one's current state of affairs, and is considered a key indicator in investigating individuals' overall quality of life.<sup>91</sup>

A considerable number of studies confirmed the positive effect of volunteering on life satisfaction. Individuals who have performed volunteer work reported higher life satisfaction than non-volunteers.<sup>92</sup> People also consistently report an increased sense of life satisfaction and perceived improvement in quality of life after participation in

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<sup>88</sup>Ibid.

<sup>89</sup>Ibid.

<sup>90</sup>Shin, D. C., & Johnson, D. M. "Avowed happiness as an overall assessment of the quality of life," *Social Indicators Research*, 5, no. 1 (January 1978): 475–492.

<sup>91</sup>Pavot, W., & Diener, E. "The satisfaction with life scale and the emerging construct of life," *The Journal of Positive Psychology*, 3, no. 5 (April 2008): 137–152.

<sup>92</sup>Duncan, D. F., & Whitney, R. J. "Work and the mental well-being of the elderly," *Psychological Reports*, 66, no. 1 (April 1990): 882.

volunteer programs. More involvement in volunteering and membership of voluntary associations are also related to an increase in life satisfaction.<sup>93</sup>

There is also evidence that helping behavior per se is not a sufficient condition for bolstering an individual's well-being; it is the motives underlying the action that matter. Only volunteers who undertake community service for altruistic reasons experience this increased sense of well-being.<sup>94</sup>

There are a number of notable aspects of volunteerism which are worthy of further investigation. Firstly, most of the aforementioned studies on volunteering and life satisfaction deal exclusively with the elderly, probably because volunteering is assumed to play a more crucial role in their lives than for other age groups.<sup>95</sup> However, as the effects of volunteering might be different across different stages of life, the results from work with elderly volunteers, cannot necessarily be generalized to other age groups. Although a handful of studies look at younger volunteers they are mostly descriptive and correlational, with only a few directly addressing the causal relationship between the two

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<sup>93</sup>Fengler, Andrew. "Life satisfaction of subpopulations of elderly: The comparative effects of volunteerism, employment, and meal site participation," *Research on Aging*, 6, no. 3(October 1994): 189–212.

<sup>94</sup>Gebauer, J., Riketta, M., Broemer, P., & Maio, G. "Pleasure and pressure based pro-social motivation: Divergent relations to subjective well-being," *Journal of Research in Personality*, 42, no. 5 (July 2008): 399–420.

<sup>95</sup>Wilson, J., & Musick, M. "The Effects of Volunteering on Volunteer," *Law and Contemporary Problems*, 62, no. 5 (September 1999): 141–168.

variables of interest. It is impossible to conclude from such a study design that volunteering predicts well-being.<sup>96</sup>

Accordingly, the mechanism of how volunteering affects volunteers' subjective wellbeing remains unclear. Much of the existing research documenting the positive effect of volunteering on life satisfaction measures the former in terms of the absence or presence of volunteer participation or membership of voluntary organizations, or the degree of involvement in terms of hours of work undertaken. It does not consider the effects of individual attributes other than the volunteering behavior itself. When incorporating individual attributes, such as motivation, into such an investigation, behavior itself cannot account for the variance in individual well-being experienced.<sup>97</sup>

A core tenet of self-determination theory is that there are three innate basic psychological needs underlying all human motivations. Different types of motivations can satisfy these needs, promoting optimal functioning and enhancing individual well-being to varying extents. The three fundamental psychological needs are autonomy (the need for a free and volitional pursuit of behavior), competence (the sense of effectiveness and mastery), and relatedness (the need to connect with others).<sup>98</sup>

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<sup>96</sup>Benson, P., Dehority, J., Garman, L., Hanson, E., Hochschwender, M., Lebold, C., et al. "Intrapersonal Correlates of Nonspontaneous Helping Behavior," *The Journal of Social Psychology*, 110, no. 3 (April 1980): 87–95.

<sup>97</sup>Ibid.

<sup>98</sup>Ryan, R., & Deci, E. "Self-determination theory and the facilitation of intrinsic motivation, social development and well being," *American Psychologist*, 55, no. 7, (February 2000.): 68–78.

Self-determination theory also addresses the issue of human motivation and posits a distinction between its intrinsic and extrinsic forms. The former is characterized by behavior undertaken because of the interest and enjoyment inherent in the task itself, and is the self-expression of an individual's inner values. It thus constitutes a propensity that facilitates the fulfillment of basic psychological needs. Meanwhile, extrinsically motivation denotes the pursuit of an outcome external to the behavior itself, and is hence instrumental in nature.<sup>99</sup>

Self-determination theory has been used to address the link between motivation and the helper's well-being in a number of prosocial studies. Intrinsically-motivated helping behavior, but not action driven by extrinsic motivation, has a positive relationship with personal well-being.<sup>100</sup> Prosocial behaviors prompted by controlled motives, like mandated volunteering, relate negatively to volunteer satisfaction, while helping behaviors driven by autonomous motivation result in a greater sense of well-being in the helper.<sup>101</sup> From these studies, it is apparent that people are motivated to help by a variety of reasons, not all of which are associated with improved well-being.

A model in which basic psychological need satisfaction is the mediator between helping motives and helper well-being outcomes has been established in research on

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<sup>99</sup>Ibid.

<sup>100</sup>Gebauer, J., Riketta, M., Broemer, P., & Maio, G. "Pleasure and pressure based pro-social motivation: Divergent relations to subjective well-being," *Journal of Research in Personality* 42, no. 1 (March 2008): 399–420.

<sup>101</sup>Finkelstein, M. A., Penner, L. A., & Brannick, M. T. "An examination of role identity and motives among hospice volunteers," *Social Behavior and Personality*, 33, no. 2 (March 2005): 403–418.

prosocial behavior.<sup>102</sup> According to self-determination theory, motivation is the “quality of experience that energizes behavior” while basic need satisfaction refers to the process of receiving psychological nutrients to facilitate growth and well-being. Well-being will improve when one’s behaviors have the capacity to satisfy the three basic needs.<sup>103</sup> Accordingly, giving intrinsically-motivated help is the prerequisite for satisfying each of the three basic psychological needs; the more a behavior is driven by intrinsic motivations, the greater its capacity to satisfy needs. Need satisfaction accounts for the relationship between prosocial behaviors and the well-being those results from them. However, whether such a mediation model is applicable to the field of volunteering needs further exploration.<sup>104</sup>

### Functional Approach to Volunteer Motivation

Functionalist theorizing is the most influential approach in studies of volunteer motivation. It proposes that different people can engage in the same action of volunteering in order to perform a wide array of functions, and similarly, an individual can volunteer to carry out multiple functions. This theory has been used as the basis for developing the Volunteer Functions Inventory (VFI), and identifying six underlying motivations for volunteering.<sup>105</sup> The values motive denotes the expression of personal

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<sup>102</sup>Weinstein, N., & Ryan, R. “When helping helps autonomous motivation for pro-social behavior and its influence on well-being for the helper and recipient,” *Journal of Personality and Social Psychology*, 98, no. 3 (September 2010): 222–244.

<sup>104</sup>Ibid.

<sup>105</sup>Clary, E. G., & Snyder, M. “A functional analysis of altruism and pro-social behavior: The case of volunteerism,” (Thousand Oaks: Sage, 1991), 119-148.

values like altruism and humanitarianism. The understanding function refers to the seeking out of learning opportunities and the acquisition of knowledge and skills. The enhancement motive focuses on promoting a positive outlook through taking opportunities for personal growth. The career motive is associated with volunteering to help one's career. The social motive reflects a response to the normative influences of one's social network, and the protective motive functions as an approach to tackling personal problems or negative affect.

The volunteer functional approach is compatible with self-determination theory in providing an explanatory mechanism for volunteer motivation. For example, functional theorists, who have long attempted to classify the six motives using a dichotomous approach, define the values motive as altruistic and the remaining five motives as self-serving or egoistic. Only altruistic motivation is thought to be related to positive outcomes from the subsequent volunteering process such as longer period of service.<sup>106</sup> Finkelstein divides the six motives into internal and external categories, and demonstrates that the two types can lead to different consequences in terms of volunteer activities. These findings are akin to those generated by the work on prosocial behavior using self-determination theory. Consistent with the literature, the present study attempts to categorize the six functional motives using the intrinsic-extrinsic distinction. Motivations are labeled as intrinsic when they connote an expression of personal values inherent in the helping behavior itself (that is, altruism) whereas extrinsic motivations refer to the

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<sup>106</sup>Ibid.

pursuit of any end external to the volunteering act. Factor analysis is conducted to provide statistical evidence.<sup>107</sup>

### Need Satisfaction Experienced in Volunteering

Volunteering has been repeatedly acknowledged as a process which empowers the participants. Firstly, it can promote a productive lifestyle and sense of efficacy, with volunteers able to enrich their own lives and exert a positive influence on the lives of others.<sup>108</sup> Research shows that volunteers perceived themselves as having enhanced self-efficacy, while older volunteers experience a higher sense of generativity after taking part.<sup>109</sup> In this way, volunteering can contribute to satisfying the need for competence.

Volunteering can also be seen as a form of social participation that fosters integration. It provides an opportunity for the volunteer, service recipient, and voluntary organization to establish mutually-rewarding relationships. Volunteers report an increased sense of socialization after volunteering which contributes to the satisfaction of the relatedness need.<sup>110</sup> Last, but not least, volunteering can also meet the autonomy need

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<sup>107</sup>Finkelstein, M. "Intrinsic vs. Egoistic Motivational Orientations and Volunteer Process," *Personality and Individual Differences*, 46, no. 3 (February 2009.): 653–658.

<sup>108</sup>Aday, R. H., & Kehoe, G. "Working in Old Age: Benefits of Participation in the Senior Community Service," *Journal of Workplace Behavioral Health*, 23, no. 1 (April 2008): 125–145.

<sup>109</sup>Wu, J., Lo, T. W., & Liu, E. S. C. "Psychometric Properties of the Volunteer Functions Inventory with Chinese Students," *Journal of Community Psychology*, 37, no. 2 (July 2009): 769–780.

<sup>110</sup>Wilson, J., & Musick, M. "The Effects of Volunteering on Volunteer," *Law and Contemporary Problems*, 62, no. 3 (April 1999): 141–168.



because it is an intentional action that is dependent on the helper's decision to initiate help and continue to give it.<sup>111</sup>

Given these research findings and the underlying conceptual logics, we are convinced that volunteering can be considered as a supportive context that can facilitate individuals to meet the three basic psychological needs. However, the concept of need satisfaction has never been measured in any study of volunteering. We therefore propose to use the multidimensional Volunteer Satisfaction Index (VSI) (Galindo-Kuhn and Guzley 2001) to measure this variable. This instrument has been developed especially for use in volunteering settings and is thus better able to capture the features of such a distinct form of helping behavior. Furthermore, the identified dimensions of volunteer satisfaction are parallel to the three basic psychological needs proposed by self-determination theory. Most importantly, volunteer satisfaction is defined in terms of how the volunteer's needs are fulfilled which corresponds to the concept of need satisfaction.<sup>112</sup>

Mega-events such as the Super Bowl, Olympics, Commonwealth Games and World Cup rely heavily on volunteers to put on the actual game(s), as well as all of the concerts, fan festivals, and other associated events. By the very definition, using volunteers makes sense for an event; they are not compensated, which benefits the event's bottom line. However, if not effectively recruited, selected and managed,

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<sup>111</sup>Clary, E. G., & Snyder, M. "A Functional Analysis of Altruism and Pro-Social Behavior: The Case of Volunteerism," (Thousand Oaks: Sage, 1991), 119-148.

<sup>112</sup>Galindo-Kuhn, R., & Guzley, R. M., "The Volunteer Satisfaction index: Construct Definition, Measurement, Development, and Validation," *Journal of Social Service Research*, 28, no. 3 (August 2001): 45-68.

volunteers can become dissatisfied with their experience leading to poor morale and job execution, which makes them less likely to volunteer for the event in the future. Previous researchers have investigated the use of volunteers in sports, including a number of studies that focused on volunteer motivation. The Volunteer Selection Improvement Process (VSIP), is a systematic framework for improving student volunteer recruitment and management. As in any industry, the future managers of sports events are today's students; therefore, this research should help event managers, professors, and students collaborate to make the students' volunteering experience a valuable one for all concerned.<sup>113</sup>

Among the researchers who have examined what motivates people to volunteer for a sports event, Wang further determined that altruistic value, personal development, community concern, ego enhancement and social adjustment are key factors.<sup>114</sup> Similarly, Strigas and Jackson discovered that material, purposive, leisure, egoistic and external factors could be used to explain motivation to volunteer at a sporting event.<sup>115</sup> In fact, Farrell, Johnston and Twynam created the Special Event Volunteer Motivation Scale (SEVMS) to measure event volunteer motivations.<sup>116</sup>

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<sup>113</sup>Wang, Paul Z.. "Assessing Motivations for Sports Volunteerism," *Advances in Consumer Research*, 31, no. 2 (April 2004): 420-425.

<sup>114</sup>Ibid.

<sup>115</sup>Strigas, Athanassios, and E. Newton Jackson. "Motivating Volunteers to Serve and Succeed: Design and Results of a Pilot Study that Explores Demographics and Motivational Factors in Sport Volunteerism," *International Sports Journal*, 7, no. 1 (October 2003): 111-123.

<sup>116</sup>Farrell, Jocelyn M., and Margaret E. Johnston, and David G. Twynam. "Volunteer Motivation, Satisfaction, and Management at an Elite Sporting Competition." *Journal of Sport Management*, 12, no. 4 (March 1998): 288-300.

Moreover, Bang and Chelladurai took that work a step further by crafting a Volunteer Motivations Scale for International Sporting Events (VMS-ISE), which they tested at the 2002 FIFA World Cup Linking volunteer motivation with satisfaction, Bang and Ross surveyed volunteers from the 2004 Twin Cities Marathon and discovered that three motivational factors significantly influenced volunteer satisfaction. These three factors were Expression of Values (i.e., “concern for others, the success of the event, and society”), Career Orientation (i.e., “gaining experience and career contacts”) and Love of Sport (i.e., “loving the sport and liking any event of the sport.”)<sup>117</sup> Galindo and Guzley created the Volunteer Satisfaction Index (VSI) and tested it using a population of 327 volunteers. Through factor analysis, four dimensions of volunteer job satisfaction emerged: organizational support, participation efficacy, empowerment, and group integration. Their regression results indicated that participation efficacy and group integration were significantly correlated with volunteer satisfaction and are predictors of intent to remain a volunteer at future events.<sup>118</sup> Similarly, Downward and Ralston surveyed volunteers from the XVII Manchester Commonwealth Games and concluded that “...it is clear that enhancement to the personal development of volunteers promotes participation.” On the other hand, their research found that a volunteer’s poor perception of the assignment factor (i.e., “I got clear instructions on what I am supposed to be

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<sup>117</sup>Bang, Hyejin, and Packianathan Chelladurai. “Development and Validation of the Volunteer Motivations Scale for International Sporting Events (VMS-ISE).” *International Journal of Sport Management and Marketing*, 6, no. 4 (May 2008): 332-350.

<sup>118</sup>Galindo-Kuhna, Roseanna, and Ruth M. Guzley. “The Volunteer Satisfaction Index: Construct Definition, Measurement, Development, and Validation.” *Journal of Social Service Research*, 28, no. 1 (February 2002): 45-68.

doing.”) can negatively influence future volunteer participation.<sup>119</sup> Lastly, Kim discovered that volunteer pride from working the event and volunteer satisfaction with their experience were related.<sup>120</sup>

Nichols and Ojala suggested that valuable insights about volunteer retention could be gained by using psychological contract theory as a lens to view event managers’ and volunteers’ perceptions of the experience. This construct is commonly applied in the workplace setting to examine employer-employee relationships, but is applicable to the event manager volunteer relationship, as well.<sup>121</sup> By definition, a psychological contract is a “... a set of beliefs about what each party is entitled to receive, and obligated to give, in exchange for another party’s contribution.”<sup>122</sup> Using this framework, Nichols and Ojala discovered through qualitative probing that event managers were concerned with volunteers’ reliability, and thus they felt as if they could not give them a lot of responsibility. On the other hand, the researchers also found that “volunteers felt that the more information they had, the more responsibility they could take.”<sup>123</sup>

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<sup>119</sup>Downward, Paul M., and Rita Ralston. “The Sports Development Potential of Sports Event Volunteering: Insights from the XVII Manchester Commonwealth Games,” *European Sport Management Quarterly*, 6, no. 4(April 2006): 333-351.

<sup>120</sup>Kim, May, and Min Kil Kim and Michael A. Odio. “Are You Proud? The Influence of Sport and Community Identity and Job Satisfaction on Pride of Mega-Event Volunteers.” *Event Management*, 2010 14(2): 127-136

<sup>121</sup>Nichols, G., & Ojala, E. “Understanding the management of sports events volunteers through psychological contract theory.” *Voluntas*, 20, no. 1 (August 2009): 369–387.

<sup>122</sup>Morrison, Elizabeth Wolfe, and Sandra L. Robinson. “When Employees Feel Betrayed: A Model of How Psychological Contract Violation Develops,” *Academy of Management Review*, 22, no. 1 (August 1997): 226-256.

<sup>123</sup>Nichols, G., & Ojala, E. “Understanding the management of sports events volunteers through psychological contract theory.” *Voluntas*, 20, no. 1 (August 2009): 369–387.

Likewise, Cuskelly et al. surveyed volunteers from five different events and concluded that “having the skills and confidence to be an effective volunteer” was an important driver of the dependability of volunteers.<sup>124</sup> Moreover, Baum and Lockstone questioned to what extent event managers are utilizing volunteers’ existing skill sets. The previous research has revealed, as a whole, a vicious cycle that must be broken, at some point, if event managers hope to maximize volunteer efforts, increase their confidence in the reliability of volunteers and provide an experience that is satisfactory to the volunteers.<sup>125</sup>

Coleman posit that not all event volunteers are the same. In fact, he discovered that student volunteers had more professional-based motivations than older “to gain experience that might help with future paid employment” and “to learn and develop new skills.”<sup>126</sup> Barron and Rihova’s study of students who volunteered for the Edinburgh International Magic Festival produced similar results. According to their research, “work experience, learning and CV enhancement” were the primary motivating factors for students who volunteered. That is, students seem to “move away from altruistic motivations....to a more utilitarian motivation” for volunteering.<sup>127</sup> Elstad discovered

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<sup>124</sup>Cuskelly, Graham, and Christopher Auld and Maureen Harrington and Denis Coleman. “Predicting the Behavioral Dependability of Sport Event Volunteers.” *Event Management*, 9, no. 2 (February 2004): 73-89.

<sup>125</sup>Baum, T.G., and Leonie Lockstone.. “Volunteers and Mega Sporting Events: Developing a Research Framework.” *International Journal of Event Management Research*, 3, no. 1 (April 2007): 2941.

<sup>126</sup>Coleman, R. “Characteristics of Volunteering in UK Sport: Lessons from Cricket.” *Managing Leisure* 7, no. 1 (March 2002): 220-238.

<sup>127</sup>Barron, Paul, and Ivana Rihova. “Motivation to Volunteer: A Case Study of the Edinburgh International Magic Festival.” *International Journal of Event and Festival Management*, 2, no. 3 (October 2001): 202-217.

that student volunteers at a sports event not only learned about event management, but how to improve their social skills (i.e. “cooperating with other people” and “expand[ing] their personal network”).<sup>128</sup>

Several variables have positive effects. For example, age has a positive correlation with monetary giving, and there is a slightly greater amount of participation for those who are married and for those with higher income levels. A higher level of education has a positive correlation with giving of both money and time. But it is religiosity that has by far the most pronounced effect in these data. A different Independent Sector survey indicates that individuals who consistently attend church are much more likely to engage in volunteer activities. Specifically, 54% of churchgoers volunteer their time, while only 32% of non-churchgoers do so. Moreover, those who consider themselves “frequent” attendees (29% of those surveyed) contributed nearly 70% of the total hours volunteered each month. Church attendance also has a pronounced effect on rates of charitable giving. For example, Independent Sector reports that 74% of those who attend worship services at least occasionally give monetary donations to charity, while 50% of those who never attend do so. The effect can also be demonstrated by examining the association between church attendance and the percentage of household income donated to charity.

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<sup>128</sup>Elstad, Beate. “Volunteer Perception of Learning and Satisfaction in a Mega-Event: The Case of the XVII Olympic Winter Games in Lillehammer.” *Festival Management and Event Tourism*, 4, no. 3 (October 1996): 75-83

People who are extrinsically religious use their religion to achieve instrumental goals, such as social integration, whereas intrinsically religious people have internalized the teachings of their religion. Nearly all religions teach that people should help one another, and there is a positive association between intrinsic religious orientation and helping behaviors, such as volunteerism.<sup>129</sup> However, there has been insufficient research considering how emphasizing such teachings may interact with intrinsic religiosity to influence volunteerism.

Because religious people are often the most likely to volunteer, researchers have often examined volunteerism across certain religious groups.<sup>130</sup> One important, yet understudied, religious group that strongly endorses volunteerism is the Church of Jesus Christ of Latter-Day Saints (the LDS, or Mormon, Church). To date, the sparse research on Mormon volunteerism has been primarily focused on older adults (e.g., mean age = 50 years).<sup>131</sup> Given that a central goal of Mormonism is the intergenerational transfer of religious beliefs and norms, the present study extends this research and focuses on the volunteer service of younger, emerging adult Mormons. Founded by Joseph Smith in the 1800s in the United States, the LDS Church is a highly organized religious institution

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<sup>129</sup>Barron, Paul, and Ivana Rihova. "Motivation to Volunteer: A Case Study of the Edinburgh International Magic Festival." *International Journal of Event and Festival Management* 2, no. 3 (December 2011): 202-217.

<sup>130</sup>Jackson, Elton F.; Mark D. Bachmeier, James R. Wood, and Elizabeth A. Craft. "Volunteering and charitable giving: Do religious and associational ties promote helping behavior?" *Nonprofit and Voluntary Sector Quarterly*, 5, no. 3 (May 1995): 59-78.

<sup>131</sup>Cnaan, Ram, Van Evans, and Daniel W. Curtis. 2000. "The Prosocial Behavior of Active Latter-Day Saints." <http://www.upenn.edu/pennnews/news/penn-research-shows-mormons-are-generous-and-active-helping-others>.

with more than 13 million members worldwide.<sup>132</sup> By some accounts, the Mormon faith is one of the fastest growing religions in the world with approximately 1.7% of the U.S. population, as practitioners.<sup>133</sup>

Unlike their Catholic and non-Catholic Christian peers, who generally have full-time, paid careers as church leaders, nearly all Mormon religious leaders and ministers are unpaid volunteers, who are typically engaged in secular occupations, as well.<sup>134</sup> In addition to volunteer ministerial service, mormons also strongly emphasize caring for the members of the Mormon community, even to the extent that there should be no poor among church members. All Mormon women are expected to look after the needs of others as members of the Relief Society, all men are expected to serve as church leaders in some capacity, and members are asked to visit one another's homes regularly. Indeed, Mormons are taught they must find and fulfill their "calling" individual volunteer responsibilities that are typically assigned through a felt revelation from God. Consequently, older adult Mormons typically spend 242 hours annually<sup>135</sup> in volunteer service for the benefit of the church community, with each Mormon's life often bustling

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<sup>132</sup>Bushman, Richard L. *Mormonism, "A Very Short Introduction"* (New York: Oxford University Press, 2008.) 28.

<sup>133</sup>Williams, Peter W. *"America's Religions: From their Origins to the Twenty-First Century"* (Urbana, IL: University of Illinois Press, 2002).

<sup>134</sup>Puttman, Robert D. and David E. Campbell. *American grace: How religion divides and unites us*. New York: Simon and Schuster, 2010.

<sup>135</sup>Cnaan, Ram, Van Evans, and Daniel W. Curtis.2000. "The Prosocial Behavior of Active Latter-Day Saints." <http://www.upenn.edu/pennnews/news/penn-research-shows-mormons-are-generous-and-active-helping-others>.



with volunteer activities. In comparison, church attenders in other religious denominations average about 126 hours annually.<sup>136</sup>

The value of volunteerism is both well-articulated in Mormon doctrine and empirically supported in community samples; however, one concern for all religious groups is the intergenerational transfer of such values to subsequent generations. Although studies show that young adults generally have lower rates of civic engagement and volunteerism relative to older adults there are no studies investigating the rates of volunteerism specifically among Mormon young adults.<sup>137</sup> This study remedies that gap and also examines how intrinsic religiosity relates to volunteering of different types, comparing these patterns among Mormons, Catholics, and non-Catholic Christians (i.e., evangelicals, mainline Protestants, historically black churches, and other Christian sects).

Several studies indicate connections between religion and volunteering. Traditional, public religious activity, especially active churchgoing, has been connected with volunteering in several studies. Moreover private religiousness has been linked with volunteering in some studies, even though these results are not as consistent as in the case of public religiousness. Individuals, that read the Bible daily, pray, believe in traditional religious beliefs, and hold religious values highly are more active in volunteering than those who do not.<sup>iv</sup> Both public (e.g. church attendance) and private religiousness (e.g. praying, belief in God, religious values) have been connected with higher rates of

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<sup>136</sup>Puttman, Robert D. and David E. Campbell. *American grace: How religion divides and unites us*. New York: Simon and Schuster, 2010

<sup>137</sup>Cnaan, Ram, Van Evans, and Daniel W. Curtis.2000. "The Prosocial Behavior of Active Latter-Day Saints." <http://www.upenn.edu/pennnews/news/penn-research-shows-mormons-are-generous-and-active-helping-others>.

volunteering activity in studies among young age groups as well as shown that also other forms of (private) religiousness than traditional Christianity can be linked with volunteering. Meditation and the importance of spiritual growth for the individual predicted volunteering.<sup>138</sup> Nevertheless, studies on the relationship between less conventional religiousness and private spirituality are scarce.

Religion or religiousness can predict volunteering within one's religious community and according to some studies also in secular fields of volunteering, although results on the relationship between religiousness and secular volunteering vary. The connections between religiousness and volunteering have been explained in terms of psychological, social, and societal factors. At the psychological level of an individual religion is believed to be connected with pro-social and altruistic values and motives.<sup>139</sup> At the level of social ties religious communities are believed to encourage volunteering among their members with their values, norms, social pressure and practices.<sup>140</sup> At the societal level the national religious culture can affect cultural values and increase opportunities and expectations for volunteering. Thus, similar influences as described at

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<sup>138</sup>Cnaan, Ram, Van Evans, and Daniel W. Curtis.2000. "The Prosocial Behavior of Active Latter-Day Saints." <http://www.upenn.edu/pennnews/news/penn-research-shows-mormons-are-generous-and-active-helping-others>.

<sup>139</sup>Cohen, Adam B. and Peter C. Hill. "Religion as culture: religious individualism and collectivism among American Catholics, Jews, and Protestants," *Journal of Personality*, 23, no. 2 (June 2007): 709-742.

<sup>140</sup>Park, Jerry Z. and Christian Smith. 'To whom much has been given...': Religious Capital and Community Voluntarism among Churchgoing Protestants," *Journal for the Scientific Study of Religion*, 20 no 39 (August 2000): 272-286.

the level of social ties can also be applied at the level of society in religious cultures, and these influences reach nonreligious citizens, as well.<sup>141</sup> The differences in volunteering activity between members and non-members of religious communities are smaller compared to more secular societies.

Ruiter and DeGraaf even predict declining levels of volunteering in secularizing societies.<sup>142</sup> A majority of research on the relationship between religion or religiousness and volunteering is conducted in the United States by Musick and Wilson,<sup>143</sup> although similar results on the connections between religion and volunteering can also be found in studies conducted in Canada and Australia.<sup>144</sup> It is noteworthy that the role of religious communities in civil society is very different in the United States compared to Europe. In the United States religious communities are an integral part of the civil society, and have actually been central in constituting the whole of civil society.<sup>145</sup> Instead in European societies religious communities have been a part of the public sector and linked with political power. Only recently, as influenced by changes in societal differentiation have religion and religious communities been viewed increasingly as a part of the civil sector.

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<sup>141</sup>Becker, Penny Edgell and Pawan H. Dhingra, "Religious Involvement and Volunteering: Implications for Civil Society," *Sociology of Religion* 62, no 3 (October 2001): 315–335.

<sup>142</sup>Ruiter, Stijn and Nan Dirk De Graaf. "National Context, Religiosity, and Volunteering: Results from 53 Countries," *American Sociological Review*, 8, no. 2 (February 2006:) 191–210.

<sup>143</sup>Musick, Marc A. and John Wilson. *Volunteers: A Social Profile*. Bloomington & Indianapolis: Indiana University Press, 2008.

<sup>144</sup>Berger, Peter L. Some Second Thoughts on Substantive versus Functional Definitions of Religion. *Journal for the Scientific Study of Religion*, 13(2): 125–133.

<sup>145</sup>Musick, Marc A. and John Wilson *Volunteers: A Social Profile* (Bloomington: Indiana University Press, 2008) 34.

Most research into the connections between religiousness and volunteering is quantitative and/or focuses on either the role of Church membership on volunteering or on the connections between traditional religious activity and volunteering. Research on the associations between different styles of religiousness or spirituality and volunteering is scarce as are qualitative studies, which aim at a deeper understanding on these connections. Further research has been called for on the relationship between individual religious beliefs and volunteering.<sup>146</sup> Therefore, the aim of this study was to focus on the subjective meanings of religiousness in the lives of individuals who volunteer and analyze the associations between these meanings and volunteering as understood by those individuals.

America continues to be a nation of givers, both with time and money. A survey conducted by Independent Sector finds that a huge majority of Americans, 89%, gives charitable donations. And it found that a large minority, 44%, volunteers their time. A Gallup poll taken in 2002 suggests even higher rates of volunteerism. It is reported that 41% had given time to a religious group during the past year, and 44% indicated that they donated time to other (non-religious) charitable causes. A reported 60% of Americans had either volunteered for one or both of these types of organizations in the 12 months preceding the survey. This rate of giving and volunteerism is relatively high compared to many other countries.<sup>147</sup>

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<sup>146</sup>Monsma, Stephen V. "Giving and Volunteering: Building Blocks for Civic Responsibility," *Interdisciplinary Journal of Research on Religion*, 3, no. 2 (June 2007): 1–28.

<sup>147</sup>Ruiter, Stijn and Nan Dirk De Graaf. "National Context, Religiosity, and Volunteering: Results from 53 Countries," *American Sociological Review*, 71, no. 3 (May 2006): 191–210.

In Finland as in many European societies, collective expectations, traditions and authorities in general have lost some of their influence. Subjective goals, decisions, and feelings are becoming increasingly central.<sup>148</sup> Moreover, religion is viewed as individually found and chosen and the individual's relationship with it is negotiated.<sup>149</sup> The same is true in relation to volunteering. Individual preferences, identities, and values are seen as increasingly central in individuals' decisions to volunteer.<sup>150</sup>

Several variables have positive effects. For example, age has a positive correlation with monetary giving, and there is a slightly greater amount of participation for those who are married and for those with higher income levels. A higher level of education has a positive correlation with giving of both money and time. But it is religiosity that has by far the most pronounced effect in these data. A different Independent Sector survey indicates that individuals who consistently attend church are much more likely to engage in volunteer activities. Specifically, 54% of churchgoers volunteer their time, while only 32% of non-churchgoers do so. Moreover, those who consider themselves "frequent" attendees (29% of those surveyed) contributed nearly 70% of the total hours volunteered each month. Church attendance also has a pronounced effect on rates of charitable giving. For example, Independent Sector reports that 74% of those who attend worship services at least occasionally give monetary donations to

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<sup>148</sup>Giddens, Anthony. *Modernity and Self-Identity. Self and Society in the Late Modern Age* (Cornwall: Polity Press, 1991) 45-47.

<sup>149</sup>Heelas, Paul and Linda Woodhead. *Spiritual Revolution – Why Religion is Giving Way to Spirituality* (Oxford: Blackwell, 2005), 30-32.

<sup>150</sup>Hustinx, Lesley and Lammertyn, Frans. "Collective and Reflexive Styles of Volunteering: A Sociological Modernization Perspective," *Voluntas*, 14, no. 2 (May 2003): 167–187.

charity, while 50% of those who never attend do so. The effect can also be demonstrated by examining the association between church attendance and the percentage of household income donated to charity.

Religion is often defined as belief in a (personal) God. It usually involves obedience and worship and is associated with tradition, institution, community, ritual, scripture and moral codes. Religiousness is an individual's grounding within a religion. Spirituality, on the other hand, is usually described as personal. Its definition is less easily determined than that of religion, as it can involve characteristics of religion and be intertwined with it. Spirituality, for some individuals can be based on a humanistic and psychological self-transformation, an experiential relationship with holiness in this world and in this life as an option to commitment to a transcendental truth.<sup>v</sup>

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<sup>i</sup>Heidrich, Kelly. "Volunteers' Life-Styles: Market Segmentation Based on Volunteers' Role Choices," *Nonprofit and Voluntary Sector Quarterly*, 6, no. 1 (July 1990): 21–31.

<sup>ii</sup>Farmer, S.M., & Fedor, D.B. "Volunteer Participation and Withdrawal: A Psychological Contract Perspective on the Role of Satisfaction, Expectations, and Organizational Support," *Nonprofit Management & Leadership*, 3, no. 1 (February 1999): 86–99.

<sup>iii</sup>Vantilborgh, Tim, Jemima Bidee, Roalnd Pepermans, Jurgen Willems, Gert Huybrechts, and Marc Jegers. "Volunteers' psychological contracts: Extending traditional views." *Nonprofit and Voluntary Sector Quarterly*, 41, no. 6, December 2012): 1072–1091.

<sup>iv</sup>Wilson, John and Thomas Janoski, "The Contribution of Religion to Volunteer Work," *Sociology of Religion*, 5, no. 3 (June 1995): 137–152.

<sup>v</sup>Heelas, Paul and Linda Woodhead. *Spiritual Revolution – Why Religion is Giving Way to Spirituality* (Oxford: Blackwell, 2005), 30–32.

## **CHAPTER THREE**

### **THEORETICAL FOUNDATION**

God desires for his creation to volunteer, serve, and give towards the mission of helping others. For just as Yahweh sacrificed his son to reconcile mankind back to him, so must we follow in the same manner. Just as God is our Jehovah-Rohi who protects, guides, provides, leads and cares for His people, so must we have a tender heart to listen for God to direct us to volunteer for His church.

2 Corinthians 9:7-9

Each one must give as he has decided in his heart, not reluctantly or under compulsion, for God loves a cheerful giver. And God is able to make all grace abound to you, so that having all sufficiency in all things at all times, you may abound in every good work. As it is written, “He has distributed freely, he has given to the poor; his righteousness endures forever.”<sup>1</sup>

This section will examine the Biblical, Historical, Theological, and a summary in the Theoretical foundations for this project. In the Foundations that follow, the project will look at the prescription for recruiting congregants to volunteer at a church which had a recent growth without increase to its volunteer pool. The Foundations in this project are expected to and a pastor who employs the recruitment model and engages in partnership with God, can expect increased volunteers and growth of the church.

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<sup>1</sup>Corinthians 9:7-9.

### Biblical Foundation

Any pastor who desires to help others and understands growth means to help more people, will make church growth a priority. In order to have maximum impact, a non-profit organization must follow a prescribed model. Similarly, non-profits that are not churches have found a pattern for maximum impact.<sup>2</sup> The focus for any non-profit organization that cares about improving social conditions must be on cost-effective ways to magnify its impact on the world.<sup>3</sup> The pastor wants to see members of the church grow spiritually, emotionally, financially, and simultaneously wants to see the numbers in attendance grow numerically. Nothing is more discouraging for a pastor to encounter attendance growth while church volunteerism stagnates. But when God anoints a church to grow, there must be willing church members to sustain the growth. Likewise, a church which has been in existence for years cannot continue to count on a small percentage of volunteers when there are more able bodies and gifts within the church body. It is a team effort of the Lord working with the Pastor of a church.<sup>4</sup> Likewise, as Paul said in 1 Corinthians 3:9, “We are God’s fellow workers.”<sup>5</sup> Thus, a pastor will have to rely on YHWH to do His part, as we are to do our part. The church volunteer pool will need to be analyzed, revived, and put into action before the church can move to the next level. So nonprofits which do not focus just on growth to increase their impact can be more

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<sup>2</sup>Crutchfield, Leslie, and Heather Grant, *Forces for Good* (San Francisco, CA: John-Wiley & Sons, 2012), 23.

<sup>3</sup>Ibid.

<sup>4</sup>Mark 16:20.

<sup>5</sup>1 Corinthians 3:9.



effective no matter the environment – financial downturn, scandal, or growth.<sup>6</sup> Therefore, the church should move towards impact instead of scale.

A pastor, by the power of the Holy Spirit, is going to have to engage in a time of prayer and perspective for its congregants. Before a church can be engaged to do exploits, they have to analyze, review, and categorize the congregants in order to develop a new framework to increase impact. No longer focusing on the role of one person but instead utilizing the effects of a collective impact. In Exodus 18:21-22, Moses receives council from his father-in-law to organize the group with tribe leaders to enable him to move forward with other ordained work of the Lord. Similarly, a pastor of a church, where the nonprofit's *raison d'être* is to catalyze social change must inspire action in others.<sup>7</sup>

Thereby, the pastor of the context must input a program to actively recruit congregants to become servant leaders within the church.

In *Biblical Interpretation: A Roadmap*, Frederick C. Tiffany and Sharon H. Ringe provide guidance for exegesis of biblical text. “The first step in encountering a biblical text is similar to the early stages of a relationship with a person.”<sup>8</sup> Authors Tiffany and Ringe point out that at the beginning, first impressions are made, and even though they change over time as the parties get to know each other, those initial impressions “usually

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<sup>6</sup>Crutchfield, Leslie and Heather Grant, *Forces for Good* (San Francisco, CA: John-Wiley & Sons, 2012), 1.

<sup>7</sup>Ibid, 6.

<sup>8</sup>Frederick, Tiffany and Sharon Ringe, *Biblical Interpretation: A Roadmap* (Nashville, TN: Abington Press, 1996), 55.

set the tone of a relationship.”<sup>9</sup> The authors suggest that an understanding of this principle facilitates how one processes information and manages experiences.<sup>10</sup> For a biblical text, “the first step toward understanding is to read the passage carefully and aloud, or to see it signed. Particularly, when it is a passage with which you are familiar, pay close attention to the specific words and details by which it unfolds.”<sup>11</sup> This measured technique to service the researchers’ efforts to carefully draw out the intended meaning and interpretation from the text itself, while minimizing a familiarity and history with the text.

The researcher will apply such a technique to Exodus 18:21-22, to determine if the text is appropriate for recruiting congregants with a church:

You should also look for able men among all the people, men who fear God, are trustworthy, and hate dishonest gain; set such men over them as officers over thousands, hundreds, fifties, and tens. Let them sit as judges for the people at all times; let them bring every important case to you, but decide every minor case themselves. So it will be easier for you, and they will bear the burden with you.<sup>12</sup>

Robert Gnuse of Loyola University, summarizes Thomas Dozeman’s *Summary on Exodus*. The focus of the commentary is a reflection on how Exodus seeks to portray the persona of YHWH and the nature of Moses’s authority. Further, Exodus Chapter 18 reflects “The Presence of Yahweh in the Wilderness”<sup>13</sup> The Believers Church Bible

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<sup>9</sup>Ibid.

<sup>10</sup>Frederick, Tiffany and Sharon Ringe, *Biblical Interpretation: A Roadmap* (Nashville, TN: Abington Press, 1996), 55.

<sup>11</sup>Ibid.

<sup>12</sup>Exodus 18:21-22.

<sup>13</sup>Gnuse, Robert "Commentary on Exodus." *Catholic Biblical Quarterly* 72, no. 3(May 2010): 40.

Commentary explicates on “The book of Exodus is the heart of the Old Testament (OT). It is pivotal for the OT narrative and the faith that it sustains. To remove this book would collapse the OT story, just as the removal of the four Gospels would collapse the New Testament.”<sup>14</sup>

Traditionally, Exodus was considered a single work written by Moses. A careful analysis has led many scholars to observe differing elements in the book which they attribute to several sources: J (Yahwist), E (Elohist), and D (Deuteronomist). It is believed that these were finally combined by P (Priestly writer) during the Babylonian exile. A base of Mosaic material underlies these sources.<sup>15</sup> In the Book of Exodus, the Jewish people are on a journey towards their promised land to set up a structure, society, and a new way of living according to God’s plan. Their recent evacuation from Egypt is mixed with emotions of being elated, yet uncertain, while looking to God for the next step. Similarly, a church on course to a new journey due to increased growth will have mixed emotions while looking to God for the next step, and must have a framework for social impact. In Exodus, the descendants of Jacob/Israel become a people with a special commission, established by the covenant relationship with Yahweh mediated through Moses at Mt. Sinai.<sup>16</sup> The themes and patterns of the book of Exodus reappear in the Old Testament, inform much of the rest of the Old Testament writings, and extend their faith-

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<sup>14</sup>Believer’s Church Bible Commentary. 2013., “*Chronology of Exodus*, in the Ministry Matters Library.” Accessed December 10, 2013  
<http://www.ministrymatters.com/library/#/bcbc/78bdf9536356cc8c748e4439a13425f7/essays.html>.

<sup>15</sup>Basic Bible Commentary. 2014. “*Exodus* in the Ministry Matters Library.” Accessed January 3, 2014.  
<http://www.ministrymatters.com/library/#/basicbiblecom/9e6d4ef210510c656ef1e88b54acbfd2/exodus.html>.

<sup>16</sup>Ibid.

shaping influence into the New Testament and into our own time.<sup>17</sup> Since Exodus comes to us from the world of ancient Israel, we need historical, cultural, religious, legal, and other information regarding that time in the interpretive process. Further, the present canonical text was probably finalized in later centuries.<sup>18</sup> The Book of Exodus has various narrative styles which takes the reader on a poetic and emotional journey. The Book of Exodus narratives offer:

- the terse, fast-moving vignettes of Pharaoh's oppression and Moses' early life
- the extensive dialogue between Moses and God
- the dramatic encounters between Moses (and Aaron) with Pharaoh
- the depressing sequence of rebellion scenes in the wilderness
- the relaxed and familial reunion scene with Jethro
- the awe-filled theophany at Mt. Sinai
- the staccato events of rebellion and reconciliation
- the detailed but enthusiastic account of tabernacle building by a chastened people<sup>19</sup>

Further, the Book of Exodus provides clear structures to the reader. Geographically, one could segment the story into (1) Israel in Egypt, (2) Israel wandering in the wilderness,

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<sup>17</sup>Ibid.

<sup>18</sup>Waldemar Janzen. 2013. "*Exodus* in the Ministry Matters Believer's Church Bible Commentary." Accessed December 10, 2013.  
<http://www.ministrymatters.com/library/#/bcbc/df3fd35a2ce3160375080c93d53850fb/introduction.html>.

<sup>19</sup>Ibid.

and (3) Israel at Mt. Sinai. Such a structuring remains external to the message, however.<sup>20</sup>

On the other hand, one could see a twofold division: (1) exodus from Egypt, and (2) covenant conclusion at Sinai. Further, this appears to support the traditional but ill-founded theological separation of grace (exodus) and law (covenant). Several commentators have therefore chosen to subdivide the book into a series of consecutive sections, without attempting to discern an overarching structural pattern.<sup>21</sup>

In addition, the pattern of Exodus from the twofold appearance of Moses' father-in-law, Jethro (or Reuel) is another method. Commentators have been baffled by his appearance in Exodus 2:16-22; 3:1; 4:18-19, and then not again until Exodus Chapter 18; after that, he disappears from the scene. In each case, however, Jethro plays a similar role, that of the father figure receiving home the fugitive(s) from Egypt into a nomadic shepherd life-first Moses, and later Moses and his people.<sup>22</sup> In each case also, this homecoming is followed immediately by a theophany (an appearance of God, as at the burning bush in Exodus 3:1-4:17; and at Mt. Sinai, Exodus 19) that catapults Moses and Israel, respectively, into a divine commission for service not at all anticipated earlier. Further, these events, as they first happen to Moses, anticipate the fuller but parallel events that happen to Israel.<sup>23</sup>

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<sup>20</sup>Ibid.

<sup>21</sup>Waldemar Janzen. 2013. "*Exodus* in the Ministry Matters Believer's Church Bible Commentary." Accessed December 10, 2013.  
<http://www.ministrymatters.com/library/#!/bcbc/df3fd35a2ce3160375080c93d53850fb/introduction.html>.

<sup>22</sup>Ibid.

<sup>23</sup>Ibid

The context of the project, congregants moving into service positions, coincides with God's plan for his people. The non-profit organization produces a product of a changed human being. The non-profit institutions are human-change agents.<sup>24</sup> God saves and then commissions people to service; this is God's agenda.<sup>25</sup> It is the story of a people bracing itself against its own salvation. Instead of joyfully accepting God's new initiative, the people waver between moments of trust (as in Exodus 12:50; 14:30-31; 19:8; 24:3; 35-40) and a persistent tendency to look back to the oppressive but familiar security of Egypt (as in Exodus 5:20-21; 14:10-12; 16:1-3; 17:1-7; cf. 32:1-6).<sup>26</sup>

Exodus is a book about change of masters. It responds, as it were, to the question: Whom shall Israel legitimately serve?<sup>27</sup> The same question is presented to every Christian to make the decision to justifiably serve God in deeds and tasks daily.

The book of Exodus provides a remarkable change of theme and mood sets Exodus 18 apart from Exodus 15:22-17:16. In the previous section was the drama of external hardship, internal struggle, and divine intervention. In contrast, we now enter a scene of serenity, reflection, celebration, and harmony. Moses has brought his people to the mountain of God, as shown in Exodus 18:5, from which he was sent into Egypt to rescue them in Exodus 3:1.<sup>28</sup>

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<sup>24</sup>Drucker, Peter, *Managing the Nonprofit Organization* (New York City: HarperCollins Publishers, 1990), 4.

<sup>25</sup>Ibid

<sup>26</sup>Ministry Matters Library. 2013." Believer's Church Bible Commentary. " Accessed December 10, 2013.  
<http://www.ministrymatters.com/library/#!/bcbc/78bdf9536356cc8c748e4439a13425f7/essays.html>.

<sup>27</sup>Ibid.

<sup>28</sup>Ibid.

Jethro, the priest of Midian who received Moses after his escape from Pharaoh's wrath, now receives Israel and hears the story of its escape from Egypt through God's leading. When Jethro, Moses, and the elders of Israel worship God together Exodus 18:12, the sign promised in 3:12 is fulfilled. Earlier, Moses could begin a new and normal life routine in Jethro's family Exodus 2:20-22; 3:1; now, Moses and Israel are helped by Jethro's guidance to make provision for an ordered life in the future Exodus 18:13-26. When Jethro leaves, we feel that all is well with redeemed Israel.<sup>29</sup> Similarly, the church or non-profit needs to learn how to use management as their tool lest they be overwhelmed by it. They know they need management so that they can concentrate on their mission. Indeed, there is a "management boom" going on among the non-profit intuitions, large and small.<sup>30</sup> Further, we must reject the idea – well-intentioned, but dead wrong – that the primary path to greatness in the social sectors is to become "more like a business."<sup>31</sup> Not fully in deed but for each to see himself or herself as active participants in the business of solving social problems or at least, making a significant dent in an issue.<sup>32</sup>

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<sup>29</sup>Ibid.

<sup>30</sup>Drucker, Peter, *Managing the Nonprofit Organization* (New York City: HarperCollins Publishers, 1990), 6.

<sup>31</sup>Collins, Jim *Good to Great And The Social Sectors: A Monograph* (San Francisco: HarperCollins, 2005), 4.

<sup>32</sup>Crutchfield, Leslie and FSB Social Impact Advisors, *Do More Than Give: The Six Practices of Donors* (San Francisco, CA: Jossey-Bass, 2011), 6.

Exodus Chapter 18 provides the journey of a family reunited Exodus 18:1-7, report and celebration in Exodus 18:8-12, and provision for ordered life in Exodus 18:13-27.<sup>33</sup> It is natural that Jethro comes to meet and welcome his son-in-law, whom he has sent on his journey, with good wishes, in 4:18. This offers a good occasion to bring Zipporah, Moses' wife, and their two sons back to their husband and father. While verse 1 does not say so directly, it implies that it was even more important to Jethro to hear in greater detail, and perhaps to confirm, the astounding rumors of God's deliverance of Israel from Egypt. That at least becomes the main topic of conversation after the initial greetings.<sup>34</sup> Jethro represents the Father God (who is coming to the aid of his son, or son-in-law in this case), further to learn directly from Moses of the recent exploits and return his wife and children. All this attention to Moses's family affairs, as well as the frequent designation of Jethro as Moses's father-in-law (8 times in Exodus 18:1-12), creates a relaxed and friendly family atmosphere. This is in great contrast to the preceding stories of deprivation, grumbling, and danger from enemies.<sup>35</sup>

Moses's respectful yet warm reception of his father-in-law reinforces this mood in Exodus 18:7. That Moses kisses his father-in-law, while no further mention is made of his wife and children, is in keeping with the customs of that age and society. Family

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<sup>33</sup>Ministry Matters Library. 2013. "Believer's Church Bible Commentary." Accessed December 10, 2013.  
<http://www.ministrymatters.com/library/#/bcbc/78bdf9536356cc8c748e4439a13425f7/essays.html>.

<sup>34</sup>Ibid.

<sup>35</sup>Ibid.



interaction is governed by custom and propriety, rather than by intimate feelings. Though this may not appeal to our culture, it implies no disregard or disrespect.<sup>36</sup>

The reunion takes place at the mountain of God in Exodus 18:5, Horeb/Sinai. This is the mountain where Moses saw the burning bush, where he received his call, and from where he was sent on his mission to Egypt. Further, God gave him a promise: “I will be with you; and this shall be the sign for you that it is I who sent you: when you have brought the people out of Egypt, you shall worship God on this mountain”<sup>37</sup> The worship in which Jethro, Moses, Aaron, and the elders engage brings this sign to fulfillment. Moses’ immediate commission has been brought to completion.<sup>38</sup>

Exodus 18:21-22 preserves the atmosphere of the family visit initiated in the beginning of the chapter.<sup>39</sup> Jethro’s advice is meant to relieve Moses from undue work stress and to provide more efficient judicial services for the people. It is accepted in the spirit in which it is given. Moses listened to his father-in-law and did that entire he have said in Exodus 18:24. In ancient times, the experience that comes with age was valued highly, rather than rejected as interfering with younger persons’ independence. The delegation of authority and the subsequent division of labor strike us as rather modern

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<sup>36</sup>Ministry Matters Library. 2013. “Believer’s Church Bible Commentary.” Accessed December 10, 2013.  
<http://www.ministrymatters.com/library/#!/bcbc/78bdf9536356cc8c748e4439a13425f7/essays.html>.

<sup>37</sup>Deuteronomy 3:12.

<sup>38</sup>Deuteronomy 18:12.

<sup>39</sup>Ibid.

methods of stress reduction. As with the earlier part of the chapter, however, it is insufficient to read this section on the personal and family level only. Israel's internal government is at stake. What we see here is a transition from a people led theoretically through one man to a people governed, in its everyday affairs, by a civic administration. This civic structure, however, is accountable to a supreme God through the mediating agency of a central religious authority, Moses.<sup>40</sup>

Whatever historical realities may be reflected in Jethro's counsel, our text in its present form and setting functions to show that Israel is beginning to settle down to an ordered way of life. Just so, here Jethro helps Israel establish a communal order that will make orderly and peaceful life possible for an indefinite time to come. When Moses sees his father-in-law off in Exodus 18:27, Jethro leaves behind an Israel set for a peaceful, ordered existence in the freedom enjoyed by nomadic shepherd life.<sup>41</sup>

Jethro's advice comes with two qualifications to his counsel. First, that great care should be taken in the choice of the persons who should be admitted into this trust; and second, it was a prerequisite that they should be men of the best character.

1. For judgment and resolution, able men: men of good sense, that understood business; and bold men, that would not be daunted by frowns or clamors. Clear heads and stout hearts make good Judges.
2. For piety, such as fear God, who believe there is a God above them, whose eye is upon them, to whom they are accountable, and whose

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<sup>40</sup>Ministry Matters Library. 2013. "Believer's Church Bible Commentary." Accessed December 10, 2013.  
<http://www.ministrymatters.com/library/#/bcbc/78bdf9536356cc8c748e4439a13425f7/essays.html>.

<sup>41</sup>Ibid.

judgment they stand in awe of. Conscientious men, that dare not do an ill thing, though they could do it never so secretly and securely.

3. For honesty, men of truth, whose word one may take, and whose fidelity one may rely upon.
4. For a generous contempt of worldly wealth, hating covetousness, not only not seeking bribes, or aiming to enrich themselves, but abhorring the thought of it. (2.) That he should attend God's direction in the case, ver. 23. If thou shalt do this thing, and God command thee so - Jethro knew that Moses had a better counsellor than he was, and to his counsel he refers him.

So Moses hearkened unto the voice of his father-in-law. When he came to consider the thing, he saw the reasonableness of it, and resolved to put it in practice, which he did soon after, when he had received directions from God.<sup>42</sup>

Exodus leads from the service of a usurping tyrant to the service of a legitimate and gracious Master and from the groaning of slaves to the celebrating of privileged partners. The repeat reader knows, however, that this is only a temporary moment of “arrival,” a sign of the goal of God’s leading. The journey will go on, and the struggle will continue. We today participate in that journey, and the book of Exodus clarifies the goal and the options for us. (See Appendix Exodus Overview)<sup>43</sup> Hence, Moses has provided a model for the church to actively recruit congregants to become servant leaders in the church.

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<sup>42</sup>Christian Classic Ethereal Library. 2014. Accessed January 4, 2014.  
<http://www.ccel.org/ccel/wesley/notes.ii.iii.xix.ii.html>.

<sup>43</sup>Ibid.

Acts 6:24 further emphasizes recruiting people based on specific characteristics. And the twelve called together the whole community of the disciples and said, “It is not right that we should neglect the word of God in order to wait on tables.<sup>3</sup> Therefore, friends, select from among yourselves seven men of good standing, full of the Spirit and of wisdom, whom we may appoint to this task,<sup>4</sup> while we, for our part, will devote ourselves to prayer and to serving the word.”<sup>44</sup>

When we start reading Acts, we soon discover that it is a continuation of Luke. Acts is dedicated to the same person, refers back to the Third Gospel, briefly overlaps with it, and then carries its story forward. We further note that the style is like that of Luke and its interests are similar. Indeed, Acts is the second half of a two-volume work. Acts is thus a continuing Gospel, a proclamation of the good news of Jesus Christ that is carried on by a Holy Spirit-empowered church.<sup>45</sup>

Acts provides a selection of narratives showing how God directed key individuals to bear witness to the Lord Jesus and plant churches in a northwesterly direction from Jerusalem to the capital of the Roman Empire.<sup>46</sup> As with each of the other Gospels, no author's name is found in either Luke or Acts. Yet the early church from Irenaeus (A.D. 180) onward universally regarded Luke, physician, friend and colleague of Paul as the writer of both books.<sup>47</sup>

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<sup>44</sup>Acts6:24.

<sup>45</sup>Chalmer E. Shaw. Ministry Matters, 2013. “*Believer’s Church Bible Commentary*.” Accessed December 10, 2013.  
<http://www.ministrymatters.com/library/#/bcbc/189791d8431adf7d3746ab5454b62f23/introduction.html>.

<sup>46</sup>Ibid.

<sup>47</sup>Chalmer E. Shaw. Ministry Matters, 2013. “*Believer’s Church Bible Commentary*.” Accessed December 10, 2013.  
<http://www.ministrymatters.com/library/#/bcbc/189791d8431adf7d3746ab5454b62f23/introduction.html>.

In chapter 6, Luke continues the story of the fast-growing Jerusalem church with the apostles still in charge, but with different leaders ready to appear. The section as a whole in Luke Chapters 6-7 continues the conflict between the new movement and the temple authorities. A minor theme is the resolution of yet another crisis within the community of faith. Both problems are prefaced by reassuring references to the continuing growth of the church in Luke 6:1, 7. Enough time has elapsed for an entirely new situation to arise, one that could split the church along cultural lines if not handled properly. It is the second threat to the internal life of the church, the first being the deceit injected by Ananias and Sapphira in Luke 5:1-11.<sup>48</sup> In solving this new crisis, the apostles delegate leadership responsibility for the first time. Thus the seven emerge, with Stephen first-named and occupying center stage for the whole section. Luke briefly sketches this man's unique ministry and then at some length gives a digest of his speech, the longest in the book of Acts.<sup>49</sup>

Luke's expression during those days<sup>50</sup> suggests an indefinite passage of time. The church is growing rapidly and has run into problems in the distribution of food and other supplies to all the needy. Not only is there the sheer weight of such a job, but now the charge of discrimination rears its ugly head.<sup>51</sup>

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<sup>48</sup>Ibid.

<sup>49</sup>Ibid.

<sup>50</sup> Luke 6:1.

<sup>51</sup>Chalmer E. Shaw. Ministry Matters, 2013. "*Believer's Church Bible Commentary*." Accessed December 10, 2013.  
<http://www.ministrymatters.com/library/#/bcbc/189791d8431adf7d3746ab5454b62f23/introduction.html>.

The new leaders, nominated by the group but appointed by the apostles, are to be seven in number. This is common among Jews in appointing boards for special duties and appropriate because Jerusalem has seven wards. They must all be highly qualified. For one thing, they are to be persons of good reputation and therefore to be trusted. Beyond that, they must be full of the Spirit and of wisdom (cf. Numbers 11:17, 25, where elders are endowed with some of the spirit that is on Moses). The role played by the Holy Spirit in their work is most important. Luke continues to emphasize this feature with regard to Stephen. The wisdom here is not just the practical good sense which the job requires, but a wisdom from above given by the Spirit.<sup>52</sup>

Of the seven men chosen, only two figure in the history that follows. First mentioned is Stephen, whose name in Greek means "wreath" or "crown" - an appropriate name for the first Christian to be "crowned" with martyrdom. Luke says nothing of his background, but he can hardly say enough about his Spirit-filled character and ministry. He is a prime example of the kind of witness Jesus wanted his followers to be a Pentecost person, full of grace and power in performing miracles. His opponents cannot cope with the wisdom and Spirit with which he is speaking.<sup>53</sup>

Philip, the second one listed, carries the popular Greek name of the father of Alexander the Great (fourth century B.C.). He is not to be confused with the apostle Philip. This Philip is best known for miracle-working and widespread conversions. He is

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<sup>52</sup>Ibid.

<sup>53</sup>Chalmer E. Shaw. Ministry Matters, 2013. "*Believer's Church Bible Commentary*." Accessed December 10, 2013.  
<http://www.ministrymatters.com/library/#/bcbc/189791d8431adf7d3746ab5454b62f23/introduction.html>.

therefore later called Philip the evangelist, a good designation to use today. Like Stephen, he will figure prominently in the dramatic stories to follow.

The other five men, Prochorus, Nicanor, Timon, Parmenas, and Nicolaus also have recognizable Greek names, but nothing is known about them for sure. They no doubt have ministries of their own of which we are ignorant. Tradition has it that Prochorus later served as a scribe for the evangelist John, became bishop of Nicomedia, and was martyred at Antioch. Nicolaus, a proselyte (Gentile convert to Judaism), is identified by Irenaeus (*Against Heresies*) as the founder of the heretical sect of Nicolaitans, but this may be due to similarity of names and have little or no historical value.<sup>54</sup>

The apostles appoint the seven to this task, to wait on tables. It is not clear just what is meant. Traditionally these have been taken to refer to the tables at which people eat and the serving to refer to actual waiting on such tables or supervising such work. There is a strong possibility, however, that the reference is to money tables. The term is used in Mark 11:15 to refer to the place where money is counted and disbursed. In Acts 4:35, 37; 5:2 speaks of funds being brought and laid at the apostles' feet. Thus the task of the seven is to assist the apostles in social services.<sup>55</sup>

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<sup>54</sup>Ibid.

<sup>55</sup>Chalmer E. Shaw. *Ministry Matters*, 2013. "*Believer's Church Bible Commentary*." Accessed December 10, 2013.  
<http://www.ministrymatters.com/library/#/bcbc/189791d8431adf7d3746ab5454b62f23/introduction.html>.

Nowhere are the seven called deacons. That name comes from the Greek root *daikon* as in *diakonia*, as shown in Acts 6:1, distribution, service and *diakonein*, as shown in Acts 6:2, to serve, and *diakonos*, as shown in **Romans 16:1**. This word points to the intended work of the seven, and traditionally they are regarded as the first to hold the office of deacon. On the other hand, Stephen and Philip demonstrate a ministry that goes much beyond what is suggested for deacons in the New Testament letters of **Romans 1:1** and **1 Timothy 3:8-13**.<sup>56</sup>

The book of Acts is similar to Exodus where God's chosen people are at the beginning of the next important time period. The first section of Acts is termed the Beginning in Jerusalem (Acts 1:1-26). The Summary of the story thus far is shown in Acts 1:1-5; followed by the commission of the Apostles (Acts 1:6-8), along with the ascension and promise of the Lord's return (Acts 1:9-11). In addition, the events in the upper room take place in Acts 1:12-26 and there is a return to prayer in Jerusalem in Acts 1:12-14. Peter's Word on Judas and His replacement occurs in Acts 1:15-22 and Matthias Chosen to Join the Eleven in Acts 1:23-26.<sup>57</sup>

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<sup>56</sup>Ibid.

<sup>57</sup>Ibid.



### Historical Foundation

The historical foundation of this project will include an exploration of the history. This project identifies three qualities that would be essential to recruiting congregants to maintain the work of the church: systematic plan, rely on the power of God, and feedback from congregants. As history is known to repeat itself, there are many accounts dating back to the infancy of the Church where congregants joined the vision of the church through deed, financial giving, and most importantly, found the areas of the church which best utilized their skillset. Throughout history, the ability for the leader to do all the work has been an oppressive task and is not the plan originated by God. Even in the Old Testament, the Priest would perform the sacrifice, but another had to cultivate the sacrifice, another had to build the house of worship/tent, and another had to make the artifacts which went into the tent, and another kept the house of worship/tent clean. The leader/priest/pastor is not to do all aspects to keep the house of worship/tent in order with God's plan.

As meted out in this Historical Foundation, YHWH consistently met the needs of the church when there was a desire to walk out the God ordained path. Jesus' work is continued as the Gospel is spread by believers empowered by the Holy Spirit<sup>58</sup>. We have been empowered to carry out God's plan on this earth.<sup>59</sup> God's plan on the earth entails the church. The theology of leadership is rooted in the very nature of God.<sup>60</sup> Jesus is

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<sup>58</sup>Acts 1:8.

<sup>59</sup>Acts 4:31.

<sup>60</sup>Thomas, Rick, "Leadership Development," *Christian Education Journal* 3, no 1 (April 2011): 29.

identified from the Judeo-Christian tradition as the first authentic servant leader in history because of how he lived and because of the lessons he taught.<sup>61</sup>

In July, 1886, Dwight L. Moody held a Bible study conference at which two hundred and fifty men from eighty-seven colleges met. Students were encouraged to evangelize the world in their generation. Based on these meetings and others, student Robert Wilder founded the Princeton Foreign Missionary Society and arranged a set of special meetings at various universities. Robert Wilder and John Forman also of Princeton traveled to 167 different schools sharing the vision of world evangelization. The result was two thousand one hundred and six more students volunteered for missions work. In 1888, the Student Volunteer Movement was formally organized. While evangelization of the world in this generation ‘became the society's watchword, while in the snowy mountains of Poland in 1628, they stopped to pray for a ‘hidden seed.’’ The hidden seed they prayed for was miraculously preserved in the Moravians who would launch the modern Protestant missionary movement. Thereby, believers of Christ within the church acted upon their internal experience with Jesus Christ to begin the Protestant missionary movement.<sup>62</sup>

Robert Greenleaf believed an understanding of servant leadership was a form of prophecy for individuals called to lead. He believed there was something powerful in the

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<sup>61</sup>Sen Sendjava and James Sarros, “Servant Leadership: Its Origin, Development, and Application in Organizations,” *Journal of Leadership and Organization Studies* 20, no. 3 (June 2012): 22-23.

<sup>62</sup>Student Volunteer Mission, 2000. Accessed December 1, 2013. <http://www.christianity.com/church/church-history/timeline/1801-1900/student-volunteer-mission-11630615.html>.

people who seemed to exhibit something beyond transformational or charismatic leadership behaviors. One limitation of transformational leadership is that it only changes and transforms people; posited servant leadership differs from transformational leadership because of its focus on serving the underserved in society, and the overt focus on followers' needs above the needs of the leader and the organization. It became Greenleaf's belief that some people are predisposed toward natural servant leadership but he insisted that all people could learn servant leader skills.<sup>63</sup>

According to Greenleaf, a servant leader's deliberate choice is to serve others. In fact, the servant leader's chief motive is to serve first as opposed to lead. Servant leaders seek to transform their followers to "grow healthier, wiser, freer, more autonomous, and more likely themselves to become servants."<sup>64</sup> While working as an AT&T executive, Greenleaf conceptualized the notion of servant leadership and introduced it into the organizational context; the servant leader is a servant first. It begins with the natural feeling that one wants to serve, to serve first. Then conscious choice brings one to aspire towards servant leadership. The difference manifests itself in the care taken by the servant- first to make sure that other people's highest-priority needs are being served.<sup>65</sup> Similarly, Burns asserts that when one or more persons engage with others in such a way that leaders and followers raise one another to higher levels of motivation and morality.<sup>66</sup>

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<sup>63</sup>Greenleaf, Robert *The power of servant leadership*. (San Francisco: Berrett-Koehler Publishers, 1995), 12.

<sup>64</sup>Sen Sendjava and James Sarros, "Servant Leadership: Its Origin, Development, and Application in Organizations," *Journal of Leadership and Organization Studies* 20, no. 3 (June 2012): 22-23.

<sup>65</sup>Ibid.

<sup>66</sup>Ibid.

Jesus called his disciples together and said, “You know that those who are regarded as rulers of the Gentiles lord it over them, and their high officials exercise authority over them. Not so with you. Instead, whoever wants to become great among you must be your servant.”<sup>67</sup> Hence, Jesus taught the disciples the greatest personal commitment is to serve fellow human beings aligned with the mission of God.

Further, Jesus demonstrated servant acts to others, especially with the foot-washing in first century Palestine. Foot-washing was not primarily a ceremonial custom.<sup>68</sup> Since people walked in sandals in dusty, muddy, manure-filled streets and homes, due to animal transportation of the time, it was often feet would become dirty, odorous, and in need of great care, thus foot-washing was regarded as one of the most demeaning task anyone could perform.<sup>69</sup> The custom was for the host to have a house servant who would wash the feet of guest before the meal. During an evening meal, Jesus abruptly “got up from the meal, took off his outer clothing, and wrapped a towel around his waist. After that, he poured water into a basin and began to wash his disciples’ feet, drying them with the towel that was wrapped around him.”<sup>70</sup> Certainly, the disciples were shocked to have someone like Jesus wash their feet. Afterwards, he put on his clothes and returned to his place, admonishing: “Do you understand what I have done for you? You call me Teacher and Lord, and rightly so, for that is what I am. Now that I, your Lord and

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<sup>67</sup>Mark 10:4.

<sup>68</sup>Ford, Larry, *Transforming Leadership: Jesus’ Way of Creating Vision, Shaping Values & Empowering Change* (Downers Grove: InterVarsity Press, 2000), 64.

<sup>69</sup>Ibid.

<sup>70</sup>John 13:4-5.

Teacher, have washed your feet, you also should wash one another's feet. I have set you an example that you should as I have done for you.”<sup>71</sup>

The designation of early Christians was termed “The Brethren” (which includes both women and men) is the first-mentioned and one of the most frequent names for Christians in Acts. It first occurs in <sup>72</sup>and, in the Greek, is used some 23 times after that, although NRSV almost always changes it to believers. The word points toward relationships within the group: brotherly and sisterly love, mutuality and sharing. Perhaps the best commentary on its wealth of meaning is the community:<sup>73</sup> The new Christians showed themselves to be one family in the Lord by sharing their possessions and holding everything in common.<sup>74</sup>

The Greek text of Acts shows the power of the Holy Spirit is manifest in the remarkable ingathering on the Day of Pentecost, the creation of a dynamic new community, and the continuing witness of new believers responding daily.<sup>75</sup> Seven new

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<sup>71</sup>John 12:13-15.

<sup>72</sup>Acts 1:15.

<sup>73</sup>Acts 2:42-48; 4:32-35.

<sup>74</sup>Chalmer E. Shaw. Ministry Matters, 2013. “*Believer’s Church Bible Commentary*.” Accessed December 10, 2013.  
<http://www.ministrymatters.com/library/#/bcbc/189791d8431adf7d3746ab5454b62f23/introduction.html>.

<sup>75</sup>Acts 2:41-47.

leaders emerge, all filled with the Holy Spirit.<sup>76</sup> Resulting in the second or Hellenistic thrust of the new movement<sup>77</sup>

Next event was followed by the founding of the first Jew-Gentile congregation (Antioch of Syria) through the action of the Spirit. This fellowship, with its handful of Spirit-filled leaders, becomes the springboard for a witness that goes on and on through the remainder of the book.<sup>78</sup> After the Spirit commands the church at Antioch to set apart Barnabas and Saul for their evangelizing work, one missionary journey follows another through Asia Minor, on into Greece, and eventually to Rome.<sup>79</sup> Wonder-workings of the Spirit supplemented by inspired messages, the founding of numerous congregations, and courageous witnessing these all continue to characterize the work to the end.<sup>80</sup>

Furthermore, our language for God and the Holy Spirit is figurative, using parallels that point a Christian in proper acts and deeds. Yet the work of the Holy Spirit shows God is in close, intimate, and personal relationship with Christians to answer questions, provide solutions, and give one victory over every circumstance and event.

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<sup>76</sup>Acts 6:1-6.

<sup>77</sup>Chalmer E. Shaw. Ministry Matters, 2013. "*Believer's Church Bible Commentary*." Accessed December 10, 2013.  
<http://www.ministrymatters.com/library/#/bcbc/189791d8431adf7d3746ab5454b62f23/introduction.html>.

<sup>78</sup>Acts 11:19-30; 13:1-3.

<sup>79</sup>Acts 13:4; Acts 28:28.

<sup>80</sup>Chalmer E. Shaw. Ministry Matters, 2013. "*Believer's Church Bible Commentary*." Accessed December 10, 2013.  
<http://www.ministrymatters.com/library/#/bcbc/189791d8431adf7d3746ab5454b62f23/introduction.html>.

## Leadership

The mindset of a leader is important to an organization. The leaders' views on leadership and management have great impact on the organization which can differentiate one leader from another. Although many heads of organizations would like to think of themselves as truly indispensable - impact makers, history movers, culture changers - few reach the bar set by Steve Jobs, Napoleon, or Martin Luther King Jr., Mukunda says. Under most circumstances, a leader is elected or appointed. And it makes no difference who ends up in power as long as the person is experienced and hired through the structured processes that most organizations use to vet everyone from CEOs to military officers to presidential candidates. Mukunda knew he needed solid data to answer the question of who mattered. So he made lists of US Presidents and British Prime Ministers that dated back to George Washington in 1789 and Britain's Charles Grey in 1830. He noted how historians ranked them on performance, how much political experience they had before entering office, and how they got the top job.<sup>81</sup>

In the book, Mukunda classifies every US President from George Washington to G.W. Bush as "filtered" or "unfiltered" based on their experience in offices that would prepare them for the presidency, and how they became president.

The result was his Leader Filtration Theory, or LFT, which states that a leader's impact can be predicted by his or her career. The more unfiltered the leader, the larger the prospect of big impact. The more a leader has relevant experience, the less chance of high impact. There are three factors that social scientists agree minimize the impact of leaders:

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<sup>81</sup>Guatam Mukunda, *Indispensable: When Leaders Really Matter* (Boston, MA: Harvard Business School Publishing, 2012), 45-47.

- An external environment in which responses of competitors limits the leader's discretion to act.
- Internal organizational dynamics, bureaucratic politics, or constituents' interests that leaders must respond to.
- The selection systems used to pick leaders, which he says homogenize the pool of potential CEOs and presidents. These are especially important, Mukunda argues, because they preserve the status quo and prevent incompetent or disturbed leaders from gaining power.<sup>82</sup>

A filtered president is one with a high amount of relevant experience, an unfiltered one with little or no such domain experience. George Washington, as the first president, was an unfiltered revolutionary leader. Teddy Roosevelt was unfiltered, because he was a vice president who got the top job following the assassination of William McKinley. John F. Kennedy was a filtered leader with 13 years in the House and Senate. George W. Bush was unfiltered, Mukunda says, because he spent less than six years as governor and was boosted by family connections. The peril of high-impact leaders is precisely this: They are the people who do the things that no one else would do. Sometimes they look great, and they are Abraham Lincoln. Sometimes they are awful, and they are Warren Harding.<sup>83</sup>

William Booth embarked upon his ministerial career in 1852, desiring to win the lost multitudes of England to Christ. He walked the streets of London to preach the

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<sup>82</sup>Ibid.

<sup>83</sup>Guatam Mukunda, *Indispensable: When Leaders Really Matter* (Boston, MA: Harvard Business School Publishing, 2012), 45-47.



gospel of Jesus Christ to the poor, the homeless, the hungry, and the destitute. In 1865, Booth was invited to hold a series of evangelistic meetings in the East End of London. He set up a tent in a Quaker graveyard, and his services became an instant success. Thieves, prostitutes, gamblers, and drunkards were among Booth's first converts to Christianity. To congregations who were desperately poor, he preached hope and salvation. His aim was to lead people to Christ and link them to a church for further spiritual guidance. Many churches, however, did not accept Booth's followers because of their pasts, but Booth continued giving his new converts spiritual direction, challenging them to save others like themselves.<sup>84</sup>

In 1867, Booth had only 10 full-time workers, but by 1874, the number had grown to 1,000 volunteers and 42 evangelists, all serving under the name "The Christian Mission." Booth assumed the title of general superintendent, with his followers calling him "General." Known as the "Hallelujah Army," the converts spread out of the East End of London into neighboring areas and then to other cities. Booth was reading a printer's proof of the 1878 annual report when he noticed the statement "The Christian Mission is a volunteer army." Crossing out the words "volunteer army," he penned in "Salvation Army," and from those words came the basis of the foundation deed of The Salvation Army.<sup>85</sup>

From that point, converts became soldiers of Christ and were known then, as now, as Salvationists. They launched an offensive throughout the British Isles, in some cases

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<sup>84</sup>History of the Salvation . 2008. Accessed on January 6, 2014.  
<http://salvationarmyusa.org/usn/history-of-the-salvation-army>.

<sup>85</sup>Ibid.

facing real battles as organized gangs mocked and attacked them. In spite of violence and persecution, some 250,000 people were converted under the ministry of The Salvation Army between 1881 and 1885. The Salvation Army movement expanded rapidly to United States, Canada, Australia, France, Switzerland, India, South Africa, Iceland, and local neighborhood units. The Salvation Army is active in virtually every corner of the world.<sup>86</sup>

Leadership is one of the most over-used and overwrought topics in Christian ministry today. Yet for all the books, blogs and conferences, there are two staggering realities we must come to grips with: First, while most churches believe they have leadership development programs, in actuality they have programs that recruit and train volunteers. A volunteer is someone who executes someone else's vision. A leader is someone with a vision of his or her own.<sup>87</sup>

In truth, there are often only a few leaders in the average church, and everyone else is simply executing the vision of those few leaders. It is the "genius with a thousand helpers" paradigm Jim Collins uses to describe organizations that are good, but never become great. This is the leadership movement widely espoused in the church today. Let us be very clear: A volunteer pipeline is not the same thing as a pipeline that multiplies leaders. These are two different things. You need both. Currently, most churches have only one.<sup>88</sup>

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<sup>86</sup>Ibid.

<sup>87</sup>Breen, Mike, *Multipling Missional Leaders: from Half-Hearted Volunteers to a Mobilized Kingdom Force* (New York:Dover, 2012), 12.

<sup>88</sup>Collins, Jim, *Good to Great And The Social Sectors: A Monograph* . (San Francisco: HarperCollins, 2005), 34-35.

In the research of Mike Breen, he came across thousands of church leaders each year and certainly would not put everyone in these two broad categories, yet when it comes to the topic of church leadership many fall into one of two camps:

- People who want to multiply Christian leaders, but do not really know how to get them.
- People who believe their vision is big enough for everyone and do not want more leaders. They really just want volunteers.<sup>89</sup>

Helping the first lot is easy enough. Being a disciple means being a learner of all the things Jesus was, and Jesus could multiply leaders. Scripture outlines truly practical and replicable models for church leadership you can learn to put into practice in your context to begin identifying, training, and releasing kingdom leaders to do God's work in the world. For it has been done all over the world by many people in both for-profit and non-profit sectors. It can also be done with incredible results so others can replicate it. Then there is the second group who, in their more honest moments, would seek not Kingdom Leaders but clock punchers to execute the vision of one. For it would seem many Christian leaders land in that category.<sup>90</sup>

To be sure, there should be a full review of the church organization and its volunteers. For it is significant when congregants gather at church and some choose to volunteer, others choose not to volunteer and the mission of the church must go on despite the volunteer ratio. Yet when the church stares precipitous decline in the face - as

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<sup>89</sup>Breen, Mike, *Multiplying Missional Leaders: from Half-Hearted Volunteers to a Mobilized Kingdom Force* (New York:Dover, 2012), 12.

<sup>90</sup>Ibid.

we look to re-embrace the mission, we must learn again the art that Jesus exhibited: the task of multiplying missional leaders and releasing them into the cracks and crevices of society where there is little-to-no Gospel presence. It has been stated by many church leaders, “We want to be known more for our sending capacity than our seating capacity.” There seems to be very few who truly embrace that reality and know how to do it. Some might think the talk of Christian leadership in churches is a bit like re-arranging deck chairs on the Titanic. Which means expending energy maybe even accomplishing something but it is not changing the overall trajectory of where this ship is headed.<sup>91</sup>

### Theological Foundation

When people volunteer their time, money, and energy for a specific cause or vision, it is their hope and expectation to be able to receive internal satisfaction of doing and completing a personal desire. This personal desire is fulfilled by doing the task but inherently, comes with certain expectations of structure, positioning, validation, and being attracted to the marketing of cause. There is also, externally gratification to see things come to fruition, outreach to a set group, and be part of a larger cause. A church that does not have a program in place to actively recruit congregants to become servant leaders in the church is not serving the mission statement.

When a church has been severely distressed either on account of the pastor’s lack of vision dissemination or on account of lay-members who usurp authority over the assigned clergy, it takes the power of God; and an accurate understanding and application

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<sup>91</sup>Breen, Mike, *Multiplying Missional Leaders: from Half-Hearted Volunteers to a Mobilized Kingdom Force* (New York:Dover, 2012), 12.

of His Word, to resuscitate, to bring about change, and to transform. When Jim Collins sought advice on being a better teacher, he was told the following, “It occurs to me, Jim, that you spend too much time trying to be interesting. Why don’t you invest more time being interested?”<sup>92</sup> Likewise, the pastor of the church must invest time being interested in the vision and volunteers of the church instead of drumming up support to make things sound interesting. Changing the way an organization works is challenging. It just makes sense that volunteers want to participate in meaningful ways that fit for them.<sup>93</sup> The first account of God, found in Genesis chapter 1, shows this bent in God’s nature, to bring chaos-ridden conditions into alignment and into conformity with His design, His intentions, and His own liking.<sup>94</sup>

### Relevance of The Doctrine of God

One cannot explore volunteering at a church unless there is belief in God. In understanding the relevance of God, one must come to the question, “Who is God?”<sup>95</sup> It is important to determine how God recruits others to be part of his mission, vision, and plan for the world. It takes God to reveal God; and as David Martin Lloyd-Jones suggests

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<sup>92</sup>Collins, Jim *Good to Great And The Social Sectors: A Monograph* (San Francisco: HarperCollins, 2005), 28-30.

<sup>94</sup>Genesis 1:1-31.

<sup>95</sup>Farlex, Jim. 2000. “The study of the nature of God.” Accessed September 28, 2011. <http://www.thefreedictionary.com>.

in his work entitled “Revelation,” that is in no small part, due to the nature of God as being infinite, as being incomprehensible, and as being holy.<sup>96</sup>

The revelation that God is “I Am That I Am”<sup>97</sup> provides everyone an answer to every question, offers every solution, and provides the victory to every battle. Dr. Kenneth Way, Associate Professor of Bible Exposition at Biola University, indicated that when God identified Himself to Moses as “I Am That I Am,” He was literally saying, “I Am beyond your ability to comprehend.”<sup>98</sup> So not only is God “beyond [our] ability to comprehend,” but He is able to do “exceedingly abundantly above all that we [can] ask or think, according to the power that works in us.”<sup>99</sup> So God is able to go beyond what humankind can ask or think, and since God cannot lie,<sup>100</sup> then as a starting point, believers have to know, God can transform an overworked congregation. Just like a potter can take a crushed vessel and put it back together again, God can take a body of believers who have “trust issues” on account of bad experiences, and galvanize them into a unit that is made every way whole.<sup>101</sup>

In terms of self-disclosure, the great Scottish theologian Hugh Ross Mackintosh once summarized the questions centering on revelation as follows: “A religious

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<sup>96</sup>Lloyd-Jones, Martyn David, *Revelation in God the Father, God the Son*, vol. 1 of *Great Doctrines of the Bible* (Wheaton: Crossway Books, 1996), 13.

<sup>97</sup>Exodus 3:4.

<sup>98</sup>Way, Kenneth, *The Pentateuch* (La Mirada, Biola University Press, 2011), 25.

<sup>99</sup>Ephesians 3:20.

<sup>100</sup>Numbers 23:19 and Hebrews 6:17-20.

<sup>101</sup>John 5:1-11.

knowledge of God, wherever existing, comes by revelation; otherwise we should be committed to the incredible position that a man can know God without His willing to be known.”<sup>102</sup> Just as God breathed life into the scattered bones disbursed throughout the valley of dry bones, God can breathe life into churches such as CrossRoads Community Church, in spite of the fact that they have suffered trauma, in spite of the fact that current people have been overworked, and in spite of the fact that the situation appears to be overwhelming. God is the answer, the solution, and God brings in the victor.

In addition, just as God is just and justice-minded, the pastor of a church such as CrossRoads Community Church, may have to invest a great deal of energy and effort into proving to the traumatized church that he or she is righteous, and is fair, and will mete out the justice of God<sup>103</sup> when dealing with matters that require recruitment efforts. So the pastor must prove to the share these God-like qualities to gain credibility.

In its developed sense, “revelation” does not mean merely the transmission of a body of knowledge, but the personal self-disclosure of God within history. God has taken the initiative through a process of self-disclosure, which reaches its climax and fulfillment in the history of Jesus of Nazareth.<sup>104</sup>

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<sup>102</sup>McGrath, Alister. *Christian Theology: An Introduction, 5<sup>th</sup> Edition*. (Malden: Blackwell Publishing, 2011), 152.

<sup>103</sup>Luke 18:1-8.

<sup>104</sup>Ephesians 3:20.

<sup>104</sup>Numbers 23:19 and Hebrews 6:17-20.

<sup>104</sup>John 5:1-11.

<sup>104</sup>McGrath, Alister. *Christian Theology: An Introduction, 5<sup>th</sup> Edition*. (Malden: Blackwell Publishing, 2011), 152.

In the closing decades of the twentieth century, there was growing interest in the way in which the world is valued by human beings.<sup>105</sup> In a widely read study, *Imaging God: Dominion as Stewardship*, the noted Canadian theologian Douglas John Hall stressed that the biblical concept of “domination” was to be understood specifically in terms of ‘stewardship,’ no matter what kind of interpretation might be placed on the word in a secular context.<sup>106</sup> Therefore, human beings must offer stewardship to help the church advance its mission.

#### Relevance of The Doctrine of Christology

In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things were made through Him, and without Him nothing was made that was made. In Him was life, and the life was the light of men. And the Word became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth.<sup>107</sup>

“Christology,” the “Christian doctrine of the person of Christ sets out to explore why the church believes that ‘Jesus of Nazareth’ holds the key to the nature of God and of human destiny.”<sup>108</sup> According to John Calvin, when the Scripture says that “the Word was made flesh”<sup>109</sup> it is not suggesting God appeared to human beings in their alien or flesh form or intermingled the God into a human, or made flesh like God. It suggests,

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<sup>105</sup>Ibid, 222.

<sup>106</sup>Ibid, 223.

<sup>107</sup>John 1:1-4, 14.

<sup>108</sup>McGrath, Alister. *The Doctrine of the Person of Christ,* in *Christian Theology: An Introduction*, 5th ed. (West Sussex: Wiley-Blackwell, 2011), 265.

<sup>109</sup>John 1:14.



instead, God used Mary's womb as an incubator to allow Jesus to enter the world like all human beings. Once again, following a predefined process created by God on how human beings become human beings. "He who was the Son of God became the Son of man, not by confusion of substance, but by unity of person. For we maintain, that the divinity was so conjoined and united with the humanity, that the entire properties of each nature remain entire, and yet the two natures constitute only one Christ."<sup>110</sup>

In Luke 4, Jesus-The Christ summarized His mission. "The Spirit of the Lord is upon Me, Because He has anointed Me To preach the gospel to the poor; He has sent Me to heal the brokenhearted, To proclaim liberty to the captives And recovery of sight to the blind, To set at liberty those who are oppressed; To proclaim the acceptable year of the Lord."<sup>111</sup> Jesus Christ came as a proclaimer who was a steward of God's mission. Jesus charged His followers with the responsibility of carrying on in His footsteps.<sup>112</sup> That very cause must be taken up by a pastor and congregant who is part of any church. As the agent of Christ, the pastor and congregant will have to understand his or her role in recruiting and spreading the mission of the church while applying the ministry and Word of recruiting to that congregation.

Moreover, as the case was made in great detail in the Biblical Foundation section of this project, the doctrine of Christology provides a pastor with a benchmark and a perfect prototype, in Jesus-The Christ, for the utilization of empathy, fair-mindedness, humility, recruitment, and process driven mission. Albrecht Benjamin Ritschle argued

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<sup>110</sup>Calvin, John. *How Two Natures Constitute the Person of the Mediator,* in *Institutes of the Christian Religion* (Bellingham: Logos Research Systems, Inc., 1997), Chap. xiv:1.

<sup>111</sup>Luke 4:18-19.

<sup>112</sup>Luke 10:1,5,8.

that Jesus of Nazareth brought something new to the human situation, something which reason had hitherto neglected: “Jesus was conscious of a new and hitherto unknown relation to God.” Christianity possesses certain definite theological and cultural characteristics as an historical religion.<sup>113</sup>

As addressed earlier, having knowledge of one’s purpose was at the very core of the mission of the Christ, and the pastor and congregants must likewise take on the issue of identifying their purpose. Justin Martyr argued that the Logos was accessible to all, even if only in a fragmentary manner, but that its full disclosure only came in Christ.<sup>114</sup> So through Jesus’s death we are adopted into the family of God.<sup>115</sup> Likewise, we have the ability to know our purpose in the church. Further, the outlook for the Alexandrian school, to which the critic, Athanasius of Alexandria, Jesus Christ redeems humanity, by taking human beings up into the life of God, or making them divine, traditionally expressed in terms of deification.<sup>116</sup>

Thus the inner life of Jesus Christ propelled him to action, as must be done by the pastor and congregant with the mission of the church. Liberal Protestantism came to focus upon the inner life of Jesus Christ, or his “religious personality,” as being of decisive importance.<sup>117</sup> It is capable of congregants to assimilate such. Wilhelm

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<sup>113</sup> McGrath, Alister. *The Doctrine of the Person of Christ,* in *Christian Theology: An Introduction*, 5th ed. (West Sussex: Wiley-Blackwell, 2011), 265.

<sup>114</sup> Ibid, 274.

<sup>115</sup> Romans 8:17.

<sup>116</sup> McGrath, Alister. *The Doctrine of the Person of Christ,* in *Christian Theology: An Introduction*, 5th ed. (West Sussex: Wiley-Blackwell, 2011), 265.

<sup>117</sup> Ibid, 291.

Herrmann states it is the “impression of Jesus” which the believer gains from the gospels that is of decisive importance. This gives rise to a personal certainty of faith, which is grounded in an inner experience.<sup>118</sup> So as a congregant performs stewardship acts in the church to align with inner experience. Therefore, a church which does not have a program in place to actively recruit congregants to become servant leaders in the church is not allowing congregants to align with their internal desires.

### The Doctrine of the Trinity

The Doctrine of the Trinity reveals that the three Persons of the Godhead are co-equal and co-eternal. There is no subordination as such. When the Son is called the Son, it does not mean that He is subordinate or any less than His Father. The fact that He is the Son means that He is equal to the Father. He is ‘the express image of his person’<sup>119</sup> not subordinated to Him or different from Him. He is the same as and equal to the Father of whom He is the Son.<sup>120</sup>

Contemporary researchers suggest that this Trinitarian model of interrelationship and interconnectedness is needful for a congregant to lead at a church. In his book, *After Our Likeness*, Miroslav Volf helps to show a contrast between Western Trinitarian and Eastern Trinitarian theological approach to ministry and church governance. According to Volf, the Western interpretation of the Trinity results in a strict hierarchical structure of the church, and the approach to ministry and church governance is heavy-handed and

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<sup>118</sup>Ibid, 291.

<sup>119</sup>Hebrews 1:3.

<sup>120</sup>Lloyd-Jones, David Martyn. *The Names of God and the Holy Trinity in God the Father, God the Son, Vol. 1 of Great Doctrines of the Bible* (Wheaton: Crossway Books, 1996), 90.

authoritarian: “The strictly hierarchical structure of the church derives from the systematic dominance of the one and from the precedence of the whole. Because only the one can ensure the unity of the totality, the Pope must rank above the bishop, just as the bishop must rank above the congregation.”<sup>121</sup> As to the Eastern interpretation of the Trinity, Volf concludes that it results in a more reciprocal and democratic style of ministry and church governance. In fact, Volf suggests a “structure of ecclesial unity [that] cannot be conceived by way of the one, be it the Pope, the patriarch, or the bishop” and takes the position that collegiality is the best approach to ministry and church governance.<sup>122</sup>

In *Ministry in the Image of God*, Stephen Seamands advances the notion that relational personhood is essential to employing congregants and germinating growth. Referring to the interconnectedness and inter-relational nature of the Trinity as a model, Seamands notes that “human beings, created in the image of the triune God, are constituted [like God] for relationship.”<sup>123</sup> The triune God exists as one in the community of three persons, Father, Son, and Holy Spirit. “The very names of the three persons imply existence in relationship. The Father is identified as Father only by virtue of his relationship to the Son, and vice versa. The Spirit is Spirit by virtue of his interaction with the other two. To think of Trinitarian persons, then, is to think of relations. The

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<sup>121</sup>Miroslav, Volf, *The Structure of Trinitarian and Ecclesial Relations In After Our Likeness: The Church in the Image of the Trinity* (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1998), 112.

<sup>122</sup>Miroslav, Volf, *The Structure of Trinitarian and Ecclesial Relations In After Our Likeness: The Church in the Image of the Trinity* (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1998), 112.

<sup>123</sup>Seamands, Stephens. “*Relational Personhood In Ministry in the Image of God: The Trinitarian Shape of Christian Service* (Downers Grove: Inter Varsity Press, 2005), 31-52.

Father, Son and Holy Spirit are distinct persons by virtue of their relationships with one another.”<sup>124</sup>

Seamands notes that “the Trinity not only reveals that persons are *essentially* relational, it also discloses characteristics that define healthy interpersonal relationships”<sup>125</sup> by drawing from “four characteristics that define the relationships between the Father, Son, and Holy Spirit: (1) full equality, (2) glad submission, (3) joyful intimacy and (4) mutual deference.”<sup>126</sup> Seamands takes the position that these four characteristics ought to define the relationships in the church as well, emphasizing that “the more these elements of church life are patterned after the Trinity, the more vital and fruitful our churches will become.”<sup>127</sup> Seamands advocates that in order for American churches to “assume their indispensable role in walking out their mission” they will have to “become communities”<sup>128</sup> that advances these four Trinitarian characteristics.

A Church which does not have a program in place to actively recruit congregants to become servant leaders in the church is not allowing the Doctrine of the Trinity to be activated in the life of congregants. Due to the past, actions of pastors and churches there must be an awakening to new models and approaches to allow congregants to advance in internal characteristics and deepen their personhood.

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<sup>124</sup>Seamands, Stephens. “*Relational Personhood In Ministry in the Image of God: The Trinitarian Shape of Christian Service* (Downers Grove: Inter Varsity Press, 2005), 31-52.

<sup>125</sup>Ibid.

<sup>126</sup>Ibid.

<sup>127</sup>Ibid.

<sup>128</sup>Ibid.

### **Theoretical Integration**

Just as a church has its own identity which must be communicated by the pastor and connect with the congregant to cause action, so too must each sect rely on the power of God and the Word of God to bring a union. Like a highly skilled communicator, the pastor must recognize the importance of others joining in the vision while providing needed information for their efforts. Likewise, there is a reliance on the Holy Spirit to supernaturally resuscitate any process.<sup>129</sup>

In the Biblical Foundation section of this project, three qualities were identified that are essential for a church to possess in recruitment of congregants as volunteers: receiving a vision from God, creating a structure, while utilizing the power of the Holy Spirit. In the Historical Foundation section, it was noted that throughout the history of the Church, YHWH has provided examples on how to be a steward or volunteer for his cause, the church. For Christian champions who were not born with such qualities yet made a conscious decision to act upon internal and external needs by the power of God. By doing so, the church has become as we know it today.

In this Theological Foundation section, the project has provided various theologians and theories which provide a framework of the Christian doctrines described herein, and has drawn the conclusion that a pastor (and congregants) who employs internal fortitude acts and relies on the Holy Spirit, and engages in partnership with each other and the Godhead, will provide a successful foundation to recruit congregants.

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<sup>129</sup>Crutchfield, Leslie and Heather Grant, *Forces for Good* (San Francisco: John Wiley & Sons, 2012), 23-25.

## **CHAPTER FOUR**

### **METHODOLOGY**

CrossRoads Community Church (CRCC) does not have a well-developed leadership or recruitment of volunteers. Over the past years nothing has been implemented other than each staff member taking on multiple duties including asking congregants to staff volunteer positions. There is a need for a recruitment model to foster a continual flow of church volunteers.

#### **Problem Statement**

Throughout my experience and within the context of CRCC, there is potential opportunity for recruiting volunteers. Prospective volunteers may not be fully aware of how to become a church volunteer or thoroughly mindful of the biblical teaching concerning servanthood and the need of volunteers thereby creating a void at the church.

To investigate this issue a qualitative research method was chose for three primary reasons. First, it allows the study and observation of participants to be conducted within the context or the natural setting of the observed behavior. Since this project is addressing church volunteers and its effects within the church and community, it allows the research to gain insight in people's understanding and perceptions. Second, this process is a collaborative effort that allows the researcher and participants to engage in a discussion of the nature and possible answers to the problem. Finally, this method

permits a subjective approach that allows personal opinions, open-ended questions, and perceptions of the participants within the context those who, in this case, are directly affected by the volunteers each time they attend a church service.<sup>1</sup>

### **Proposed Treatment Hypothesis**

The proposed treatment hypothesis is the prescription for recruiting requires a church to have a predefined recruitment model. A church will treat the need for volunteers with a three-pronged process: one, a church must create a recruitment plan, two, the recruitment plan must address all access points of the congregation, and three, the church must obviously rely on the power of the God as the prescription for recruiting servant leaders for the church.

### **Research Methods**

The anticipated research methods shall encompass a qualitative research design. The research process shall be largely inductive by understanding, and interpretation of the information generated from interaction with the congregants, and derived from interpreting the data collected through the employment of surveys, questionnaires, open-ended interviewing, and teaching.

Because it is important to get a sense of why people do not volunteer, why they are bashful and why there is a need for a volunteer base, social constructivism research techniques are needful. However, the goal of this research is to go beyond gaining an understanding of why it is, what it is, and how it got there, but how to fix it. This project

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<sup>1</sup>Creswell, John. *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*, 3rd ed. (Thousand Oaks:Sage Publications, Inc, 2009), 13.



seeks to demonstrate how to recruit, and how to resuscitate that which has been lacking, and that which has been distressing for the pastor.

The advocacy/participatory philosophical worldview to be employed within this study shall contain an action agenda for recruitment that is expected to change the lives of the participants, the church context in which it is being employed, the life of the researcher, and the lives of any pastors who utilize the results of this research in their churches.

### **Data Collection**

I have chosen to use qualitative procedures for data collection in this project. This method of data collection allows the researcher to analyze concepts of recruitment, congregant viewpoints, cultural implications, and other aspects from various angles. According to Ellen Taylor-Powell and Marcus Renner, in *Analyzing Qualitative Data*, the process of bringing order and understanding to qualitative data “requires creativity, discipline, and a systematic approach.”<sup>2</sup> Congregants will use pre and post survey questions, interviews, journals, observations, and teachings to triangulate the findings. Field testing of the project will cover a period of four weeks.

### **Methods of Data Collection**

Considering the goal, objectives, and nature of the project, I chose three different methods of data collection. The methods are pre and post-test questions, journals/observations, interviews, and teaching. I have chosen to treat

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<sup>2</sup>Taylor-Powell, Ellen and Marcus Renner. 2010. “Analyzing Qualitative Data, Program Data & Evaluation.” Accessed December 7, 2013. <http://learningstore.uwex.edu/assets/pdfs/g3658-12.pdf>.

journals/observations to document Sunday and Wednesday responses to questions in which response will vary widely with participants. All instruments are designed to determine congregant thinking of the project problem.

### **Journals**

Participants will keep a journal beginning with our first meeting. Actual instruments are included in the Appendix. Participants will document ways in which they felt recruited while at church or through any communication sent by the church.

### **Pre-Test Interviews**

Participants will answer a series of interview questions. The Group Interview was structured to be open-ended, in such a way to allow participants to express whatever they gained, gleaned, or felt was important from the “Four-Weeks of Recruiting” Initiative. In addition, the use of follow-up questions, probing questions, and specifying questions, will hopefully result in a discussion to yield itself the data designed by the hypothesis.

### **Observations**

Field notes and observation data will be used for data collection. As pastor of CrossRoads Community Church, my observations of and interaction with the congregation precedes the “Four-Weeks of Recruiting” Initiative. Moreover, in my role of observer as participant, from the start I had the enthusiastic support and cooperation of the congregation. In addition, participant observations will be key to deepen insights garnered from the questionnaire.

### **Pre and Post-Test Surveys**

In addition to the above research instruments, Pre- and Post-Treatment Questionnaires will be administered to yield design data. The Pre-Treatment Questionnaires will be administered to the focus group at the outset of the treatment during a meeting with them. I will remove myself from the conference room where participants will be left to respond to the written questionnaire, which consisted of fifteen scaled one through five rating questions.

The Pre- and Post-Treatment Questionnaires were constructed to be the source of evaluative data because the hope was that they would measure the symptoms of recruitment. The hope for the Post-Treatment Questionnaire, which mirrors the Pre-Treatment Questionnaire, is to show whether there were any changes in attitudinal or behavioral responses attributed to the three-pronged treatment.

A presupposition to this research project, which would be a necessary precondition to any who seek to replicate it in their own congregations, is that the people have reasons for not volunteering or the lack of action which in itself, gives a type of feedback to the pastor.

The Pre-Test shall be designed to measure the symptoms of recruitment being wounded, cultural, which include such attitudinal responses as cynicism, disparagement, inhibition, lack of trust, disunity, rebellion, apathy, and discouragement. There will be twelve participants completing surveys and they will complete the pre-test as shown in the appendix.

## Conclusion

The expected conclusion is that a church that demonstrates use of a recruitment plan along with building a relationship amongst the congregants and engage in a partnership with God will see congregants of the church become servants and a revived church.

## Data Analysis

I followed the six steps outlined in Creswell's *Research Design*<sup>3</sup> for analyzing and interpreting the data.

The first step was to “*organize and prepare* the data for analysis.”<sup>3</sup> I will scan the responses to the questionnaires and surveys into the computer as they were received.

Subsequently the responses were copied and charted

As a second step, I will read through all the data.<sup>4</sup> Certainly, I will be eager to get a feel for and general sense of the data. From this process, I hope to extract general ideas, get the tone, and sense the direction that the data was headed.

Following Creswell's direction for the third step, I will do a “detailed analysis with a coding process.”<sup>5</sup> Coding is described as the process of organizing the material into chunks or segments of text before bringing meaning to information.<sup>6</sup> I will organize, cluster, and group the data into significant segments and categories.

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<sup>3</sup>Creswell, John. *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*, 3rd ed. (Thousand Oaks: Sage Publications, Inc, 2009), 13.

<sup>4</sup>Ibid.

<sup>5</sup>Ibid, 186.

<sup>6</sup>Rossmann, Gretchen and Sharon F. Rallis, *Learning in the Field: An Introduction to Qualitative Research*, 3d. ed. (Thousand Oaks, CA: Sage, 2011), 171.

For my fourth step, I will utilize the coding process to generate descriptions, categories, and themes for analysis.<sup>7</sup> I hope to generate detailed information about the phenomenon under study in this project.

Step five is to set forth “how the description and themes will be *represented* in the qualitative narrative.”<sup>8</sup> For this purpose, a combination of narration and visuals, figures, and tables will be used to convey the findings of the study.

My sixth and final step, involves “making an interpretation or meaning of the data.”<sup>9</sup> At this point I should summarize lessons learned, not only by drawing upon my own personal interpretation but also from comparing the findings of this study by the experts.

### **Introduction**

I will formulate what will become known as the “Four-Weeks of Recruitment Initiative,” as the model for recruiting volunteers within the church. Keeping in mind that the hypothesis requires the pastor to treat recruiting with a three-pronged treatment focus, the “Four-Weeks of Recruitment Initiative” is designed to give attention to all three prongs of this recruiting prescription by dedicating a four-week period of time to teaching, to developing relationships, pre and post testing, and to engaging active involvement of the Holy Spirit in the recruitment process. Thus, as displayed in Table 1 below, from week to week, the participants will be engaged in, and in a sense, bombarded

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<sup>7</sup>Creswell, John. *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*, 3rd ed. (Thousand Oaks: Sage Publications, Inc, 2009), 189.

<sup>8</sup>Ibid.

<sup>9</sup>Ibid.

with activities representing all three prongs of the three-pronged treatment focus at the same time.

**Table 1**

<b>Weekly Plan</b>	<b>Prong One: Teaching and Ministry Focus</b>	<b>Prong Two: Observations and Journals</b>	<b>Prong Three: Partnership with God</b>
<b>Week One</b>	<b>“The Pastor’s Commitment to Volunteers”</b>	<b>Tour of church grounds to view artifacts about recruiting</b>	<b>Intercessory Prayer: Pastor’s renewed Commitment to Volunteers</b>
<b>Week Two</b>	<b>“A Biblical Response to Becoming a Servant”</b>	<b>Journal thoughts on recruitment empathy</b>	<b>Intercessory Prayer: Following God’s Design</b>
<b>Week Three</b>	<b>“Testing of Participants”</b>	<b>Journal thoughts on recruitment empathy</b>	<b>Intercessory Prayer: Emphasis on Giving and Serving</b>
<b>Week Four</b>	<b>“Recruitment Model and Post Testing”</b>	<b>Journal view of recruitment model</b>	<b>Intercessory Prayer: Success of CRCC recruitment model</b>

In Week One: The teaching and ministry focus, prong one, was “The Pastor’s Commitment to Volunteers.” The observation and journals, prong two, is a tour of the church, which was given by a CRCC staff. A partnership with God was entreated in prong three, through daily Intercessory Prayer, focusing on the pastor’s commitment to volunteers on Monday through Friday, from 6:00 p.m. until 7:00 p.m.

In Week Two: The teaching and ministry focus, prong one, is “A Biblical Response to Becoming a Servant.” The observation and journals prong two, was journal thoughts on recruitment empathy. The Partnership with God will be entreated, prong

three, through daily Intercessory Prayer, focusing on following God's design, on Monday through Friday, from 6:00 p.m. until 7:00 p.m.

In Week Three: The teaching and ministry focus, prong one, was "Testing Participants." The observation and journals, prong two, is to journal thoughts on recruitment empathy. The Partnership with God was entreated, prong three, through daily Intercessory Prayer, focusing on the congregant's commitment to giving and serving, on Monday through Friday, from 6:00 p.m. until 7:00 p.m.

In Week Four: Which is intended to recap the entire process, a recruitment model is presented which concludes with journal comments on the model and Intercessory Prayer for success in using a recruitment model at CRCC.

### **Triangulation**

Achievement of triangulation in this project involves employing three different data collection tools. Pre and Post Testing, Journals/Observations, and open-ended interviews offer different types of instruments for data collection. These different and varied methods of collection should provide more insight into the success of the project.

### **Conclusion**

Following the steps of data analysis of this project will provide a blueprint for the success of the interpretation. Qualitative analysis of the data collected through Pre and Post Testing, Journals, and open-ended interviews offer different types of instruments for

data collection. This triangulation of instruments combined with concise analysis of data should provide the information necessary to determine the viability of this project.

This project has the potential to change the lives of a congregant and catapult a church into a new dimension. By changing paradigms, shifting priorities, and focusing on molding each congregant there will be a continual flow of church volunteers.



## **CHAPTER FIVE**

### **FIELD EXPERIENCE**

The initial encounter between Jesus and his disciples can, in a sense, be viewed as Jesus recruitment model, where the purpose was to recruit them to carry out the mission of Jesus and the work of God. In the verses that follow, Jesus provides the framework for his field experience:

And Jesus, walking by the Sea of Galilee, saw two brothers, Simon called Peter, and Andrew his brother, casting a net into the sea; for they were fishermen. Then He said to them, “Follow Me, and I will make you fishers of men.” They immediately left *their* nets and followed Him. Going on from there, He saw two other brothers, James *the son* of Zebedee, and John his brother, in the boat with Zebedee their father, mending their nets. He called them, and immediately they left the boat and their father, and followed Him.

The process of Jesus, as demonstrated in his recruitment, was direct towards the person. In this chapter, I will examine the field experience at CrossRoads Community Church of Statesboro, Georgia, and the impact of the “Four Weeks of Recruitment” Initiative on the CrossRoads Community Church, as the context of this project.

#### **Description of Participants**

Although the “Four Weeks of Recruitment” Initiative was introduced to the entire CrossRoads Community Church congregation, a sample of ten members of the church was selected to participate in the study. It was from these ten participants in the study, or

a subset thereof, that the evaluative data, in the form of surveys and interviews, was collected.

The ten participants were selected based upon the following criteria: that they had been affiliated with CrossRoads Church for at least two years; they were at least eighteen years of age; they were familiar with church operations, and, had been a Christian for at least one year.

A subset of four people ranging in ages from eighteen to twenty was selected to participate in a focus group. The focus group members were hand-picked by me from among those in the church. In addition to providing evaluative data, the focus group participants were the specific source for much of the design data. They provided direction and feedback throughout the treatment, and they were instrumental in framing the topical areas that I addressed during the study.

All participants were assessed on their overall knowledge of church volunteerism. Their input guided the design of the learning modules. The objective of the curriculum design survey was to prevent redundancy of volunteerism themes, and to structure the course for the most efficient utilization of the four-week instructional period.

Participants received a letter of introduction and informed consent, which comprised of an explanation of the project guidelines, a statement of voluntary involvement, and description of the project. The participants were required, to and agreed to sign the consent form for inclusion in the study, which provided a sound and cohesive unit during the project.

### **Curriculum Design**

The curriculum design was devised according to a transformative learning process. A problematic area was identified and teaching principles were engaged to challenge the participants' currently held paradigms. The established curriculum provoked the learners' perspective reflection on old belief constructs, which enabled and invited each participant to experience new ideological themes, and engage a transformative thinking process. Their ability to discern the imminent possibilities presented during the course of study helped them acquire new knowledge and alter previous standards.

### **Collection of Data**

The research treatments that were used for collection of evaluative data included Pre-Treatment survey, Post-Treatment Survey, one-on-one interviewing, spiritual gifting test, and observation. These instruments have already been discussed in further detail in Chapter Four.

### **Analysis of Data**

Miles, et al, describes the analysis of research as a complex and slippery enterprise that requires the analyst to find the story lines in data constructed through the

systematic investigation of what happened next.<sup>1</sup> So this project uses that statement towards properly extracting and identifying themes, data entry, analyzing the data, making sense of observations, providing feedback on spiritual gifting test, and confirming statistical elements accurately to tell the story the data portrays.

### **Organizing the Data**

I began the process of organizing data by identifying the indicators of recruitment as the preset categories extrapolated from the surveys, interviews, gifting test, and observations. Some categories were pre-set, while others emerged as themes or data trends. Ellen Taylor-Powell and Marcus Renner stipulate that research combinations can occur with pre-set and emergent themes wherein the researcher starts with some pre-set categories and adding other themes as they become apparent.<sup>2</sup> Therefore, results of the study were systematically categorized and coded for careful examination of the surveys, interviews, gifting test, and observations.

### **Working With The Data**

Bringing the data into order, I began to process the data analysis and interpretation. I made sense of the data and gained an understanding of it by looking at

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<sup>1</sup>Miles, Matthew, Michael Huberman, and Johnny Saldaña. *Qualitative Analysis: A Methods Sourcebook*. (Los Angeles: Sage Publications, 2014), 253.

<sup>2</sup>Taylor-Powell Ellen, and Marcus Renner. 2010. "Analyzing Qualitative Data." Accessed March 3, 2003. <http://learningstore.uwex.edu/assets/pdfs/g3658-12.pdf>.

the summary responses to each item.<sup>3</sup> Gaining an understanding of the data developed showed statistics were thoroughly examined and overall themes emerged to reflect the occurrences.

Beginning with the responses to Pre-Treatment Questionnaires, I read through and reviewed them on various occasions to assure the authenticity of the responses, along with familiarity with the participants. Then I began to record the themes observed in the information. Finally, I drew comparisons between the questionnaire responses and my observation data. At this point, I began to graph the data, to provide a pictorial reference. Once graphed, I read, analyzed, and reviewed my information several more times, comparing the raw data to the graphed data, in order to become more acquainted with the data.

At the conclusion, the Post Treatment Questionnaires were received from the participants. Once again, I read through the responses, along with familiarity with participants. Since my interest in whether the “Four Weeks of Recruitment” had any impact, so I spent a large amount of time and effort comparing the pre-and post-results. Just as done before, the data was graphed to provide a visual reference.

The Pre-Treatment and Post Treatment Questionnaires were deliberately done to replicate similar questions with a different instrument, in order to test the small occurrences and global changes with the participants. I was particularly interested in ascertaining whether the responses would vary or remain consistent from instrument to instrument.

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<sup>3</sup>Taylor-Powell Ellen, and Marcus Renner. 2010. “Analyzing Qualitative Data.” Accessed March 3, 2003. <http://learningstore.uwex.edu/assets/pdfs/g3658-12.pdf>.

### **Pre-Treatment Questionnaire Results**

The Pre-Treatment results were read through and reviewed on multiple occasions, to assure authenticity of the descriptors to confirm the outcomes. The field notes had several marks as I observed the information. The pre-treatment results were entered, reviewed, analyzed and interpreted to show the outcome. Descriptions of the Pre-treatment results are listed for review. A detailed overview is located in the Appendix section of this document.

Question #1 states, "I have never volunteered at church." 45% of the participants revealed they have volunteered at a church. 27% agreed they had never volunteered at a church. (Refer to Appendix Pre-Treatment Assessment, Question #1).

Question #2 states, "I believe the bible says we should volunteer." 45% of the participant group indicated they strongly agree the Bible list scripture verses about volunteering while 27% strongly disagreed such scriptures exist in the Bible. (Refer to Appendix Pre-Treatment Assessment, Question #2).

Question #3 states, "I know a church needs volunteers to operate." Of the respondents queried, 64% strongly agreed the church needs volunteers to operate. In contrast, 18% strongly disagreed that volunteers are needed for church operations. Of note, a significant percentage, 18% agree volunteers are necessary for the church to operate. (Refer to Appendix Pre-Treatment Assessment, Question #3).

Question #4 states, "CRCC promotes volunteering at church." Equal numbers of 27% strongly agreed and disagreed, whereas, 27% strongly disagreed the church promotes volunteerism. (Refer to Appendix Pre-Treatment Assessment, Question #4).

Question #5 states, “The Pastor asks people to volunteer.” 36% found the pastor to ask people to volunteer. Meanwhile, 27% disagree that the pastor asked congregants to volunteer. Further, 18% strongly disagreed with this premise. (Refer to Appendix Pre-Treatment Assessment, Question #5).

Question #6 states, “I only volunteer if I agree with the organization.” 36% strongly advocate only volunteering if they agree with the organization. Moreover, 27% agree both and disagreed with this statement. (Refer to Appendix Pre-Treatment Assessment, Question #6).

Question #7 states, “I do not have enough time to volunteer.” 36% strongly disagreed with not having time to volunteer. 27% of participants agreed with not having the time to volunteer; and to further qualify, 27% who disagree explaining they did not have enough time to volunteer. (Refer to Appendix Pre-Treatment Assessment, Question #7).

Question #8 states, “My church does not need more volunteers.” 36% strongly disagreed that CRCC does not need more volunteers. Half as many, 18% agreed the church does not need more volunteers. (Refer to Appendix Pre-Treatment Assessment, Question #8).

Question #9 states, “I am not sure where to volunteer at my church.” 36% strongly disagree with being uncertain as to where to volunteer at the church; 18% were not familiar with where to volunteer at the church. (Refer to Appendix Pre-Treatment Assessment, Question #9).

Question #10 states, “Volunteers at my church do not look happy.” This question resulted in 27% agreeing, strongly disagreeing, and disagreeing in general. In contrast, 18% did not know. (Refer to Appendix Pre-Treatment Assessment, Question #10).

### **Description of Weekly Class Sessions**

#### **Week One: The Pastor’s Commitment to Volunteers**

The first class began when participants arrived with excitement and expectation at 6:00pm in a classroom within CrossRoads Community Church. Prior to the study, the participants enjoyed pizza from a popular chain along with soda and brownies for dessert. After providing the opportunity to eat and commune we began with a prayer and discussion of the agenda. Members of the group were enthusiastic but somewhat concerned about taking a spiritual gifting test. Some commented that such things had already had been done and found the results acceptable. The first half of the session involved reinforcing the class requirements and project purpose in detail. Distribution of the Consent Form followed, and all participants completed the authorized document.

Lesson one began with the objective and goal of this session; to introduce the participants to the subject of the Pastor’s view on volunteers, thus enabling the participants to clearly define the terms volunteer and pastor<sup>4</sup> as it pertains to this project.

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<sup>4</sup> Volunteering can be defined as giving time or skills during a planned activity for a volunteer group or organization (e.g., charitable groups, nonprofit groups,). This definition incorporates three key components of volunteering: (1) it is an active giving of time and/or skills rather than more passive support through monetary donations,<sup>4</sup> (2) it is a planned (proactive) activity as opposed to a spontaneous (reactive) act of helping<sup>4</sup> and (3) it occurs in the context of a volunteer or charitable organization.



Resulting from the session two major findings were revealed. The lesson outline is available in the Appendix. (Refer to Appendix Outline Lesson Week One).

### **Week Two: A Biblical Response to Becoming a Servant**

The second session, participants were ready to learn about the topic of being a servant. The class started on time and included a musical interlude and snacks. The goal of this session was to discuss biblical and historical truths of being a servant of God. The discussion provided an insightful exploration of various biblical characters and non-profit agencies other than the church.

After class, several private conversations took place between participants and the researcher on how the remaining topics would function, as well as an exchange of deeper thoughts on being a servant. Therefore, the class remained together for a substantial amount of time, after the session ended, talking about the topic. There was great excitement among the participants to learn more ways on how being a servant was viewed in a biblical manner. (Refer to Appendix Outline Lesson Week Two).

### **Week Three: Testing of Participants**

The teaching of week three focused on administering a spiritual gifting test. This provided a tool to further explain being a servant and learning the best place to serve. Participants began to show signs of displeasure with the 110 question spiritual gifting test while some vehemently proclaimed such had already been done. After explanation, the group settled into taking the test which took almost the entire session time. (Refer to Appendix Spiritual Gifting Test Week Three).

### **Week Four: Recruitment Model and Post Testing**

The instruction emphasized topics which should be used to recruit congregants at a church. Specifically, focusing on the culture of CrossRoads Community Church located in Statesboro, Georgia. Yet, it is transferable to other contexts. Each participant was acceptable of the model and in agreement with it being used at the church. Afterwards, participants engaged in the post treatment. During the week provided interview questions.

### **Post-Treatment Questionnaire Result**

As with the pre-test questionnaire, a thorough assessment of the post-treatment questionnaire data was meticulously reviewed. A comparative analysis of the post-treatment questionnaire was performed and careful scrutiny of the details systematically followed. As new data evolved from the research, a more comprehensive review of the evidence ensued.

Question #1 states, "I will volunteer at church." Sixty-four percent of the participants strongly agreed to making a decision to volunteer at a church. Also 27% agreed to volunteer at a church. In contrast, 9% of the participants did not plan to volunteer at church. (Refer to Appendix Post Treatment Assessment, Question #1).

Question #2 states, "I know the bible says we should volunteer." 55% claimed to possess knowledge of the bible's structure about being a volunteer. 9% of participants disagreed with the bible's idea that congregants should become volunteers. (Refer to Appendix Post Treatment Assessment, Question #2).

Question #3 states, “My church needs volunteers to operate.” Of the respondents queried, 55% strongly agreed their church needs volunteers to operate. In contrast, a low percentage, 9% disagree, believing their church does not need volunteers. (Refer to Appendix Post Treatment Assessment, Question #3).

Question #4 states, “CRCC does promote volunteering at church.” This resulted in 64% of the participants strongly agreeing that CRCC promotes being a volunteer at the church. Only nine percent disagreed with the church’s promotion of volunteerism. (Refer to Appendix Post Treatment Assessment, Question #4).

Question #5 states, “The Pastor asks people to volunteer.” 45% strongly agreed, and 27% agreed that the pastor asks people to volunteer. In contrast, 18% listed this as not being applicable to the pastor. (Refer to Appendix Post Treatment Assessment, Question #5).

Question #6 states, “I will volunteer if I agree with the organization.” 55% strongly agreed they volunteer if they will agree with the organization; 45% less adamantly agree to volunteer if they agree with the organization. (Refer to Appendix Post Treatment Assessment, Question #6).

Question #7 states, “I have enough time to volunteer.” 55% of participants admit to having enough time to volunteer. Surprisingly, no participant stated that they did not have time to volunteer. (Refer to Appendix Post Treatment Assessment, Question #7).

Question #8 states, “My church does need more volunteers.” 64% agreed the church needs more volunteers. Thirty-six percent strongly agreed their church had need of more volunteers. Once again, zero participants disagreed with this question. (Refer to Appendix Post Treatment Assessment, Question #8).

Question #9 states, “I know where to volunteer at my church.” Forty-five percent strongly agree to know where to volunteer at their church. 36% agreed to be able to locate the place to volunteer at their church. (Refer to Appendix Post Treatment Assessment, Question #9).

Question #10 states, “Volunteers at my church look happy.” Seventy-three agree their church volunteers look happy, along with 18% strongly agreeing to the question. There were zero percent of participants which disagreed with this question. (Refer to Appendix Post Treatment Assessment, Question #10).

### **Post Course Interviews**

Participant interviews transpired following the completing the training. The interviews supported the hypothesis concerning a prescription for recruiting congregants to volunteer at the church. Eleven pertinent questions administered assisted in deciphering the impact of the training on participants’ attitudes, understanding of the term volunteer, influence of training, and overall effect of the course. The post course interviews provided valuable insight from the perspective of interviewees. (Refer to Appendix Post Course Interviews).

### **Conclusions**

The pretest and interaction during the sessions and journals revealed prior to the session that participants had various opinions on how church leadership should view and commit to volunteers. However, the promising results of the research have revealed that participants encounter with teaching on church volunteerism and the practical aspect of a

spiritual gifting test altered their views on being volunteers. In fact, a large percentage of participants were more willing to volunteer and saw they actually did have time to volunteer at the church.

The project participants are motivated and pursuing areas to volunteer at the church and to fulfill the call to be a servant or volunteer. The participants requested to take additional testing to learn about their gifts in hopes of finding the right place in the church. The researcher will send an electronic file to help them fulfill their desire to learn more. All participants attended all sessions from beginning to end.

One notation worthy of mentioning relates to the correlating increase in church volunteers post-project. All except one participant took additional steps to learn about other volunteer opportunities at the church and many have already begun in their perspective areas; it was important for the researcher to visit the participant while volunteering resulting in viewing happy, comfortable volunteers who knew they belonged in their positions.

## **CHAPTER SIX**

### **REFLECTION, SUMMARY, AND CONCLUSION**

#### **Summary of the Research Project**

The practice of volunteering at a church is not solely for the church but also the volunteer. Volunteering for the church or servanthood demonstrates reverence for God and the church, along with spiritual benefits for the volunteer. The bible states, “If anyone serves Me, let him follow Me; and where I am, there My servant will be also. If anyone serves Me, him *My* Father will honor.”<sup>1</sup> It is to the benefit of each Christian to volunteer at the church.

This project has given the researcher an in-depth look at the volunteer habits of those attending CrossRoads Community Church encounter while volunteering at the church. It has also allowed the researcher to gain insight into the fears and concerns of the pastor and congregants have regarding volunteerism. This project has shown that with a collaborative relationship, volunteers can improve a church by volunteering. It is this researcher’s belief that a firm church plan, supportive pastor, and successful communication will extend more congregants to volunteer at a church in order to fulfill their personal spiritual gifts.

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<sup>1</sup>John12:26.

This project allowed for effective dialogue to take place between pastor and congregant on the act of volunteering. This has empowered the church to be more welcoming and organized to increase the numbers of volunteers and improve commitment of current volunteers. The educational component of this project allowed for church congregants to view their spiritual gifting and view volunteers through a different lens. This component helped reduce the desire to merely sit in the pews and instead, increased the number of church volunteers.

It is apparent to this researcher that without that volunteerism dialogue, very little will change in how congregants volunteer at church. This project has shown that attitudes and actions are not likely to change unless people are able to learn their spiritual gifting, accept biblical principles, and learn how the pastor desires their help when given an opportunity. Unless the church is able to view volunteers as real people who offer a real solution for the church, the church will continue to think of volunteers as those who understand the bible, Christians who do the work, and have an ambition and desire to help the church without pay. So a church needs to change its view on volunteers.

This researcher witnessed first-hand that attitudes and beliefs will change when people are given an opportunity to express their fears, concerns, and thoughts-without judgement-along with learning about oneself. When faith communities have the opportunity to learn about the spiritual background of congregants, they gain a clearer understanding of how people can help in the vision of the church and into what places they best fit. When the members of faith communities learn more about volunteerism instead of relying upon stereotypes, those perceptions can be changed. Therefore, volunteerism does need to emphasize individualism at the church.

### **The Volunteer Program**

Some of those fears and concerns were diffused when the researcher shared information about volunteerism in faith communities and the church pastor's views. The researcher is part of the staff at the church which offered participants the opportunity to come together weekly for four weeks. During these small group sessions, the topics of why one should volunteer, who should volunteer, fears and concerns of being a volunteer, self-control, and value systems are discussed. Each session begins and ends with prayer and during the discussion the congregants begin to learn that their value systems can change when they allow themselves to deepen their spiritual relationship with God.

Congregants who were part of this project knew that they would receive no special recognition except to enhance their spirituality and learn the tools necessary to making better life choices. Although this study was the first of its kind at the church, changes in congregant behavior have been noted. There is an increase in the number of congregants which will volunteer at a church and a decrease in those who did not know what the bible said about church volunteerism. Requests to become part of an area to volunteer from those that completed the project was higher than expected. There is currently a much longer list of those who want to participate by volunteering at a church.

Those who completed the program have been doing well at the church. Not all of those have been able to volunteer immediately, but are still awaiting their turn in the line-up. The researcher does not envision this to denigrate the congregant in any way or be viewed as a stigma against the church. The educational part of the study encouraged and



taught volunteers on the purpose and what to do when the volunteer time comes. Most will value this as an increase of more congregants helping to carry the load, fulfilling the church vision, and being more excited to have God's gifting work through them when it is their turn.

### **Reflections on Pastors and Faith Communities**

The researcher learned early in the process that just because someone is a faith leader in a church does not mean that person is without biases toward volunteers or towards anyone. Faith leaders are not always open to a different way in reaching volunteers. It cannot be assumed that knowing what the Gospel says will mean that it will translate into practicing that message. This experience transformed the researcher by causing her to revisit her assumptions of people. It was incorrect for the researcher to think that faith leaders, without benefit of the educational component, would simply know what to do, and how to feel, about welcoming volunteers into their vision given by God.

The researcher discovered that it is imperative for the pastor to be an ongoing visible force in the local faith communities to witness changes that often take place behind the walls. It is this collaboration between pastor and congregants that will foster a more sustainable volunteerism effort and keep them continuing to do so willingly. For collaboration between the pastor and congregants can also lead to the possibility of more churches opening in other areas and increase in church attendance. When people are involved in the church, they will be likely to witness, invite, and show a noticeable change where others will come to the church. Further, the congregant will be so

empowered that fears and concerns will leave and concerns towards fulfilling their Godly destiny will be at the forefront. Through participation, congregants will learn as much about God, pastor, others, and themselves.

Many volunteers continue year after year because they witness the transformation of other congregants and within themselves. And, of course, the transformation through the pastor cannot be overlooked. A faith community could participate by having an action plan on recruiting volunteers easily accessible. There are countless ways in which faith communities, congregants, and pastors can enrich each other in service.

### **Suggested Changes**

Pastor's views could have been given more credence if he could have visited the training sessions. By doing this, there could have been a personal invitation extended to participants which would have increased response to one of the pre-test and post-test questions. This would have allowed the pastor to articulate his vision to the participants which may have enhanced the session and further solidified the pastor in reaching out to congregants to become volunteers.

The educational component would have been enhanced if the focus group had been able to volunteer at or volunteer in a new position at the church. Rather than relying solely upon the reflections of being a volunteer, the focus group would then have had the opportunity to meet, talk, and act upon volunteering. This interaction may have relieved much of the tension and fear that exists about volunteerism. However, volunteering in a new position can be a tedious process, and realistically, it was beyond the scope of this study.

The researcher could have enhanced the educational program to include a more in-depth piece on the entire SHAPE methodology. The participants were interested in doing all parts of the acronym, despite their early concerns of the long spiritual gifts test.

### **Replicability**

The model can be replicated in various church settings and in a para-church ministries, and both large and small scale faith meetings. The practice of recruitment of volunteers requires a disciplined approach, inspired by one's pursuit of God. It is a great disservice to God, us, and others to not fulfill the call to being a servant. God desires a personal relationship with us, and we were created to serve him first most and then to turn towards others. It should be a privilege for a Christian to serve on a continual basis. I believe every person who joins the church should find the place that best fits for service, and this, would help increase the percentage of those who serve towards the vision of the church.

The methodology and instrumentation used in the study may be applied within any context or venue, even when faced with challenges of denominational variances. The recruitment model simply reflects the biblical concept of serving in one's local church. A charismatic or ardent form of servanthood can be constructed as whatever one finds his hand to do, then to do it.<sup>2</sup>

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<sup>2</sup>Ecclesiastes 9:10.

### **Conclusion**

A recruitment model of volunteers could reap benefits well beyond the research. The project has the potential to change paradigms, identify an alternate strategy refuting the hypothesis, or reinforce the validity of and/or factors exerting influence upon the research. This measure lends more credibility to research outcomes.

## **APPENDIX A**

### **Consent Form for Doctorate of Ministry**

You are invited to participate in a study conducted by Angela Leverett for United Theological Seminary. I have created a model for recruitment of church volunteers. You were selected as a possible participant in this study because you meet criteria of the study.

If you decide to participate, I will describe the procedures to be followed, including their purposes, how long they will take, and their frequency. There is minimal risk and discomfort on your part with reasonable benefits of learning more about yourself and improving CRCC. I cannot guarantee, however, that you will receive any benefits from this study.

Any information that is obtained in connection with this study and that can be identified with you will remain confidential and will be disclosed only with your permission or as required by law. If you give your permission by signing this document, I plan to disclose this information to United Theological Seminary through the DMin project for Angela Leverett.

Your decision to participate will not prejudice your future relations with CRCC. If you decide to participate, you are free to withdraw your consent and to discontinue participation at any time without penalty. The Doctor of Ministry Committee, serving as a Human Participant's Committee for United Theological Seminary has reviewed and approved the present research.

If you have any questions now or later, please ask. Questions regarding the rights of research subjects may be directed to Angela Leverett.

You will be given a copy of this form to keep. This consent form will become null and void one year after the end date of my Doctor of Ministry Project experience submitted during 2015.

YOU ARE MAKING A DECISION TO PARTICIPATE. YOUR SIGNATURE INDICATES THAT YOU HAVE DECIDED TO PARTICIPATE, HAVING READ THE INFORMATION PROVIDED ABOVE.

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Participant Signature

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Date

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Primary Research Signature

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Date

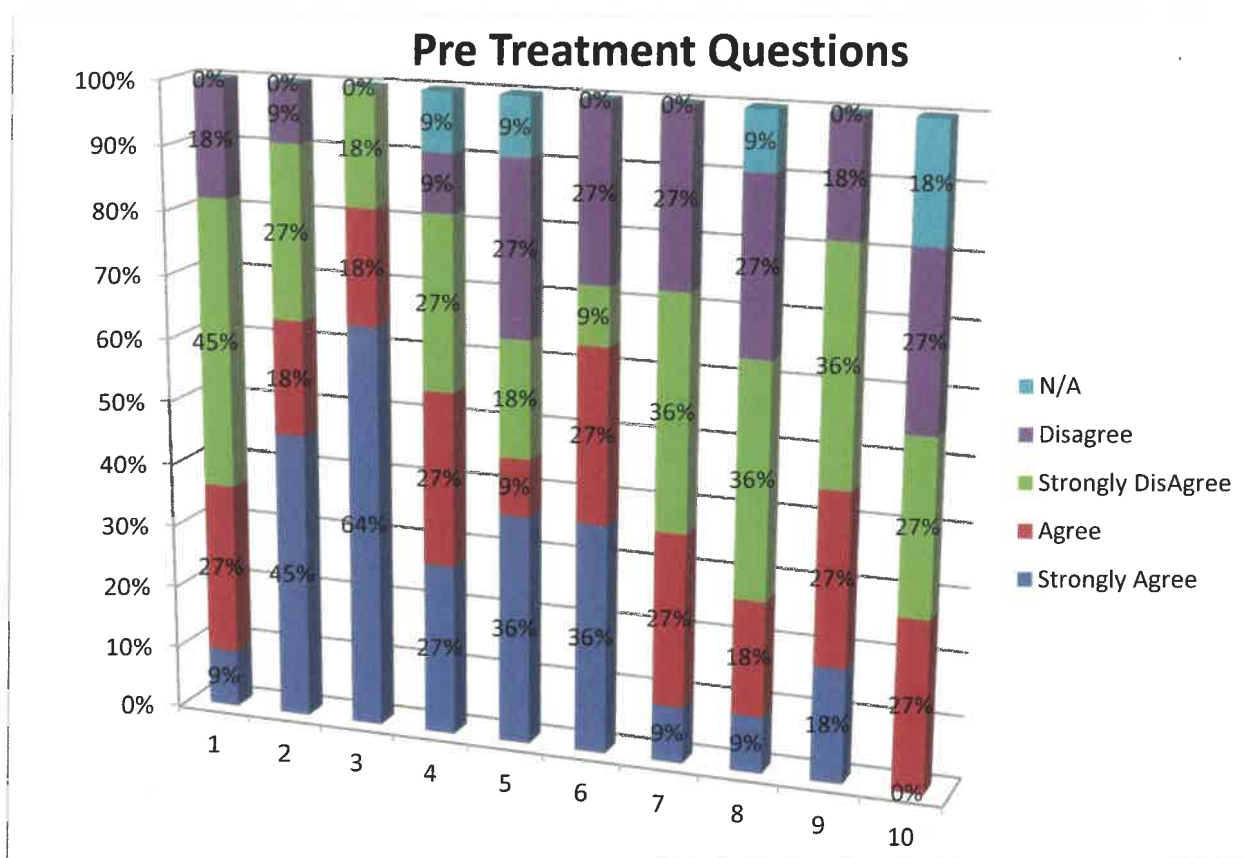
## **APPENDIX B**

### Pre-Test Questions

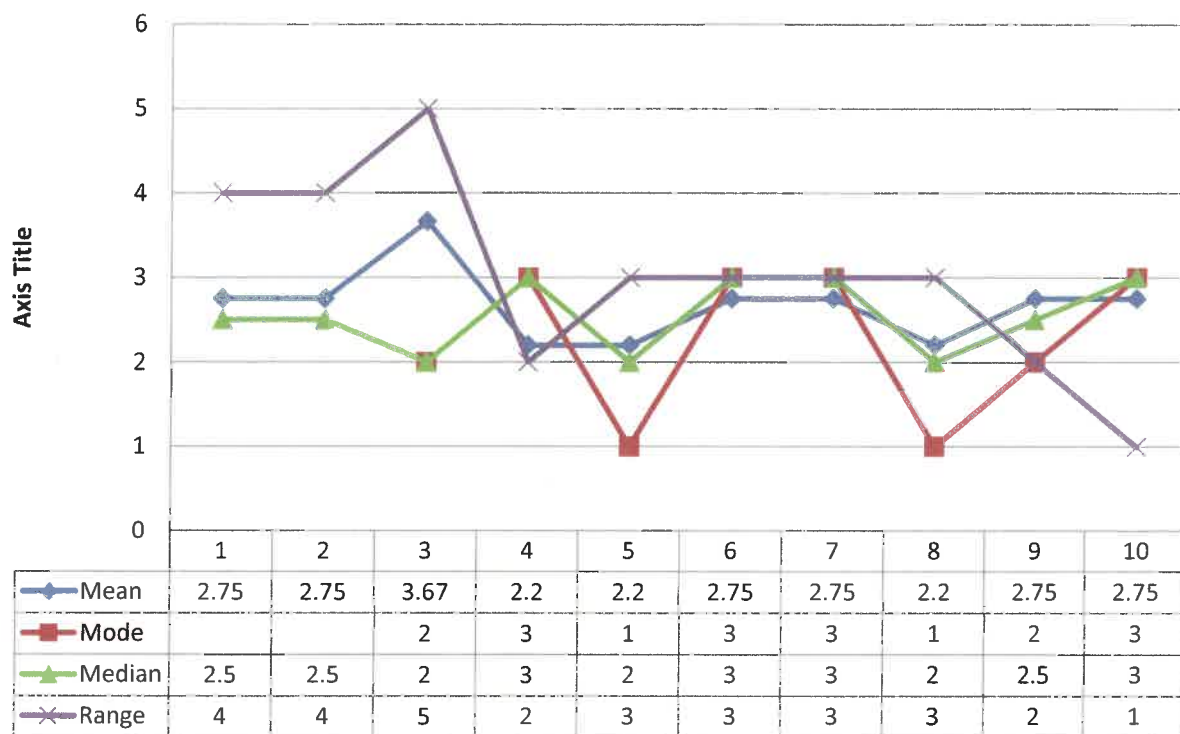
<b>Pre-Treatment Questions</b>	<b>Strongly Agree</b>	<b>Agree</b>	<b>Strongly Disagree</b>	<b>Disagree</b>	<b>N/A</b>	<b>Total</b>
I have never volunteered at church	1	3	5	2		11
I believe the bible says we should volunteer	5	2	3	1		11
I know a church needs volunteers to operate	7	2	2			11
CRCC promotes volunteering at church	3	3	3	1	1	11
The Pastor asks people to volunteer	4	1	2	3	1	11
I only volunteer if I agree with the organization	4	3	1	3		11
I do not have enough time to volunteer	1	3	4	3		11
My church does not need more volunteers	1	2	4	3	1	11
I am not sure where to volunteer at my church	2	3	4	2		11
Volunteers at my church do not look happy		3	3	3	2	11
<b>Grand Total</b>	<b>28</b>	<b>25</b>	<b>31</b>	<b>21</b>	<b>5</b>	<b>110</b>

<b>Pre-Treatment Questions</b>	<b>Strongly Agree</b>	<b>Agree</b>	<b>Strongly Disagree</b>	<b>Disagree</b>	<b>N/A</b>
I have never volunteered at church	9%	27%	45%	18%	0%
I believe the bible says we should volunteer	45%	18%	27%	9%	0%
I know a church needs volunteers to operate	64%	18%	18%	0%	0%
CRCC promotes volunteering at church	27%	27%	27%	9%	9%
The Pastor asks people to volunteer	36%	9%	18%	27%	9%
I only volunteer if I agree with the organization	36%	27%	9%	27%	0%
I do not have enough time to volunteer	9%	27%	36%	27%	0%
My church does not need more volunteers	9%	18%	36%	27%	9%
I am not sure where to volunteer at my church	18%	27%	36%	18%	0%
Volunteers at my church do not look happy	0%	27%	27%	27%	18%





## Pre-Treatment Questions

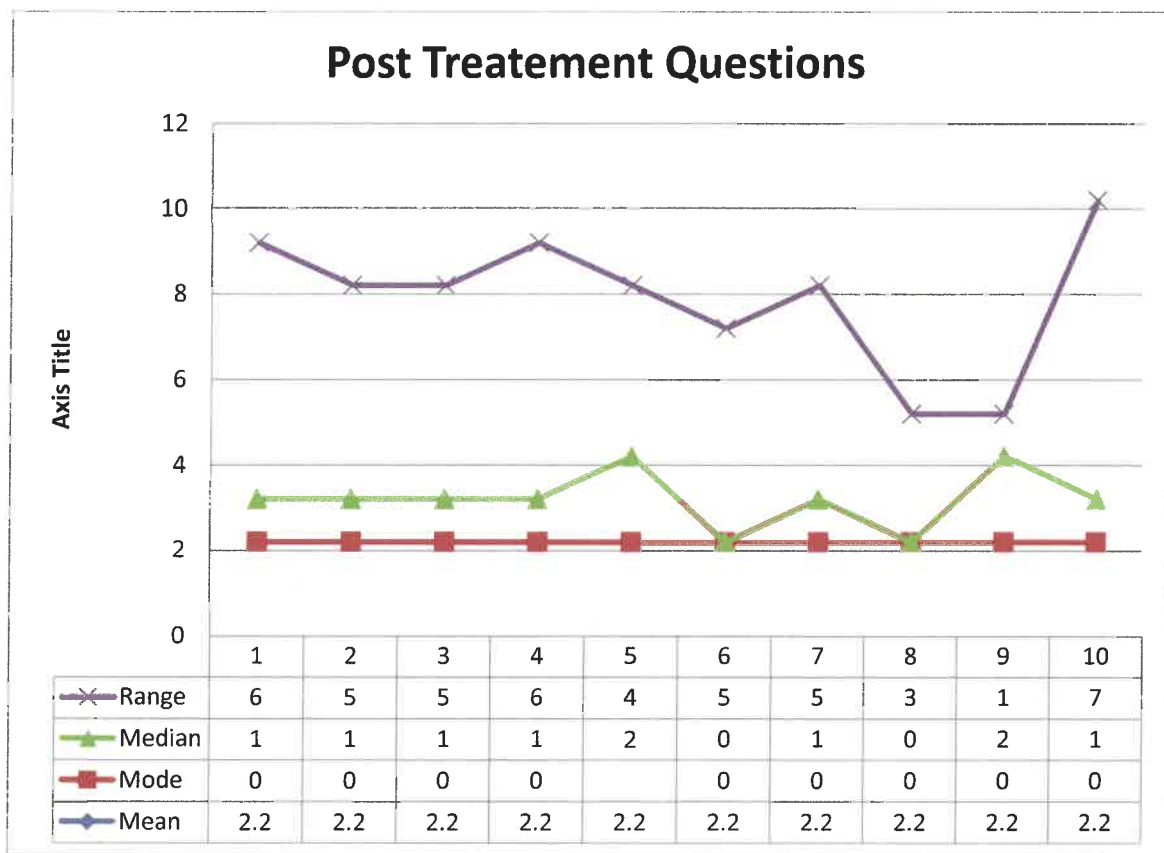


## **APPENDIX C**

### Post Treatment Questions

Post-Treatment Questions	Strongly Agree	Agree	Strongly Disagree	Disagree	N/A	Total
I will volunteer at church	7	3	1	0	0	11
I know the bible says we should volunteer	6	4	0	1	0	11
My church needs volunteers to operate	6	4	0	1	0	11
CRCC does promote volunteering at church	7	3	0	1	0	11
The Pastor asks people to volunteer	5	3	0	1	2	11
I will volunteer if I agree with the organization	6	5	0	0	0	11
I have enough time to volunteer	4	6	1	0	0	11
My church does need more volunteers	4	7	0	0	0	11
I know where to volunteer at my church	5	4	0	2	0	11
Volunteers at my church look happy	2	8	0	0	1	11
	52	47	2	6	3	110

Post-Treatment Questions	Strongly Agree	Agree	Strongly Disagree	Disagree	N/A
I will volunteer at church	64%	27%	9%	0%	0%
I know the bible says we should volunteer	55%	36%	0%	9%	0%
My church needs volunteers to operate	55%	36%	0%	9%	0%
CRCC does promote volunteering at church	64%	27%	0%	9%	0%
The Pastor asks people to volunteer	45%	27%	0%	9%	18%
I will volunteer if I agree with the organization	55%	45%	0%	0%	0%
I have enough time to volunteer	36%	55%	9%	0%	0%
My church does need more volunteers	36%	64%	0%	0%	0%
I know where to volunteer at my church	45%	36%	0%	18%	0%
Volunteers at my church look happy	18%	73%	0%	0%	9%



## **APPENDIX D**

### Interview Questions

1. Why do you think Christians ought to volunteer at church?

Participant 1: It is very important for every Christian. No one person or 20% should do all the work.

Participant 2: To sow seed.

Participant 3: God says to keep or do what your hands can do

Participant 4: God deserves it

Participant 5: It has to be a personal conviction. I must know God wants me to do it.

Participant 6: The bible says we should

Participant 7: God wants me to do it. It is in the bible

Participant 8: It is right to do

Participant 9: To sow seed

Participant 10: God wants us to

Participant 11: I now know because bible commands us to

2. Please explain how much experience or knowledge you have on volunteering at church?

Participant 1: I was brought up this way

Participant 2: My parents taught me

Participant 3: My family always volunteers at church

Participant 4: A lot

Participant 5: I have a lot of experience. Been doing it since I was young

Participant 6: Not a lot

Participant 7: I have done it for four years

Participant 8: Not a lot

Participant 9: A lot. Taught by parents

Participant 10: I like to volunteer at church. It is my Christian duty

Participant 11: Not much. Family always did

3. How many sessions have you attended at church on volunteerism in the past five years?

Participant 1: 10 or so

Participant 2: Not very many

Participant 3: 5

Participant 4: A lot at my old church

Participant 5: A bunch. Too many to count

Participant 6: None

Participant 7: Zero or none

Participant 8: Zero

Participant 9: One

Participant 10: Three

Participant 11: Zero

4. How many times have you volunteered for non-church related activities in the past five years?

Participant 1: 5 or few more

Participant 2: Not sure a lot

Participant 3: 3

Participant 4: Not much – just church

Participant 5: Not very much. Spend most of my time at church

Participant 6: Once

Participant 7: None. I do not have a ride.

Participant 8: Zero

Participant 9: Zero

Participant 10: Zero

Participant 11: Three



5. Do you have a specific area where you volunteer at church? If so, explain.

Participant 1: Choir

Participant 2: Kitchen and Serving

Participant 3: Anywhere – media, dance, etc.

Participant 4: No

Participant 5: I do it in a lot of areas

Participant 6: Greeter

Participant 7: Youth and college

Participant 8: Parking lot

Participant 9: Youth and college

Participant 10: Kids ministry

Participant 11: Anywhere

6. If you do not volunteer at CrossRoads Community Church, what would inspire you to participate?

Participant 1: N/A

Participant 2: N/A

Participant 3: N/A

Participant 4: N/A

Participant 5: N/A

Participant 6: N/A

Participant 7: N/A

Participant 8: N/A

Participant 9: N/A

Participant 10: N/A

Participant 11: More comments from pulpit

7. What can CrossRoads Community Church do to improve volunteerism?

Participant 1: Gives us more things to help us volunteer better.

Participant 2: Gives us tools we need. Better tools please.

Participant 3: Give more encouragement

Participant 4: Congratulate us each time – thank you.

Participant 5: Help us feel more appreciated

Participant 6: Help us find a place best for us to volunteer

Participant 7: Remind me why I volunteer. What bible says about it.

Participant 8: Be kind to volunteers

Participant 9: Show more appreciation

Participant 10: Ask more often

Participant 11: Offer options and tell others

## **APPENDIX E**

## ABOUT SPIRITUAL GIFTS

“Now about spiritual gifts, brothers, I do not want you to be ignorant.” 1 Corinthians 12:1 (NIV)

A spiritual gift is a special ability given by the Holy Spirit to serve others and strengthen the Body of Christ.

### Ways To Discover Our Spiritual Gifts:

- Experiment – It’s easier to discover your gift through ministry than to discover your ministry through your gift.
- Read and study – There are a number of books that talk about spiritual gifts.
- Take assessments – Like this S.H.A.P.E. assessment.
- Ask others for input – Others will often see gifts in us that we can’t see ourselves.

## SPIRITUAL GIFTS

### Directions:

Respond to each statement on the Spiritual Gift Assessment pages which follow, according to the following scale:

3 = Consistently, definitely true

2 = Most of the time, usually true

1 = Some of the time, once in a while

0 = Not at all, never

Using the Answer key on page 7, write your response to each statement in the box that corresponds to that statement.

Important: Answer according to who you are, not who you would like to be or think you ought to be. How true are these statements for you? What has been your experience? To what degree do these statements reflect your usual tendencies?

Total each row and record that number in the Total (T) space.

Example:

1= 3	20= 2	39= 3	58= 1	77= 2	96= 3	115= 1	T= 15	A
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When you have completed the assessment, please transfer your TOP THREE TO FIVE Spiritual Gifts to your S.H.A.P.E. Profile. (Top 3-5 highest “T’s” = corresponding letters to be transferred into profile)

Note: Healing, Interpretation, Miracles, and Tongues are not included in the Spiritual Gift Assessment because their presence in the life of a believer is generally self-evident.

### SPIRITUAL GIFT ASSESSMENT

- 1) I like to organize people, tasks, and events.
- 2) I would like to start churches in places where they do not presently exist.
- 3) I enjoy working creatively with wood, cloth, paints, metal, glass, or other materials.
- 4) I enjoy challenging people’s perspective of God by using various forms of art.
- 5) I can readily distinguish between spiritual truth and error, good and evil.
- 6) I tend to see the potential in people.
- 7) I communicate the gospel to others with clarity and effectiveness.
- 8) I find it natural and easy to trust God to answer my prayers.
- 9) I give liberally and joyfully to people in financial need or to projects requiring support.
- 10) I enjoy working behind the scenes to support the work of others.
- 11) I view my home as a place to minister to people in need.
- 12) I take prayer requests from others and consistently pray for them.
- 13) I am approached by people who want to know my perspective on a particular passage or biblical truth.
- 14) I am able to motivate others to accomplish a goal.
- 15) I empathize with hurting people and desire to help in their healing process.
- 16) I can speak in a way that results in conviction and change in the lives of others.
- 17) I enjoy spending time nurturing and caring for others.
- 18) I am able to communicate God’s work effectively.
- 19) I am often sought out by others for advice about spiritual or personal matters.
- 20) I am careful, thorough, and skilled at managing details.
- 21) I am attracted to the idea of serving in another country or ethnic community.
- 22) I am skilled in working with different kinds of tools.

- 23) I enjoy developing and using my artistic skills (art, drama, music, photography, etc...).
- 24) I frequently am able to judge a person's character based upon first impressions.
- 25) I enjoy reassuring and strengthening those who are discouraged.
- 26) I consistently look for opportunities to build relationships with non-Christians.
- 27) I have confidence in God's continuing provision and help, even in difficult times.
- 28) I give more than a tithe so that kingdom work can be accomplished.
- 29) I enjoy doing routine tasks that support the ministry.
- 30) I enjoy meeting new people and helping them to feel welcomed.
- 31) I enjoy praying for long periods of time and receive leadings as to what God wants me to pray for.
- 32) I receive information from the Spirit that I did not acquire through natural means.
- 33) I am able to influence others to achieve a vision.
- 34) I can patiently support those going through painful experiences as they try to stabilize their lives.
- 35) I feel responsible to confront others with the truth.
- 36) I have compassion for wandering believers and want to protect them.
- 37) I can spend time in study knowing that presenting truth will make a difference in the lives of people.
- 38) I can often find simple, practical solutions in the midst of conflict or confusion.
- 39) I can clarify goals and develop strategies or plans to accomplish them.
- 40) I am willing to take an active part in starting a new church.
- 41) I enjoy making things for use in ministry.
- 42) I help people understand themselves, their relationships and God better through artistic expression.
- 43) I can see through phoniness or deceit before it is evident to others.
- 44) I give hope to others by directing them to the promises of God.
- 45) I am effective at adapting the gospel message so that it connects with an individual's felt needs.
- 46) I believe that God will help me to accomplish great things.
- 47) I manage my money well in order to free more of it for giving.
- 48) I willingly take on a variety of odd jobs around the church to meet the needs of others.
- 49) I genuinely believe the Lord directs strangers to me who need to get connected to others.

- 50) I am conscious of ministering to others as I pray.
- 51) I am committed, and schedule blocks of time for reading and studying Scripture, to understand Biblical truth fully and accurately.
- 52) I can adjust my leadership style to bring out the best in others.
- 53) I enjoy helping people sometimes regarded as undeserving or beyond help.
- 54) I boldly expose cultural trends, teachings, or events, which contradict Biblical principles.
- 55) I like to provide guidance for the whole person – relationally, emotionally, spiritually, etc...
- 56) I can devote considerable time to learning new Biblical truths in order to communicate them to others.
- 57) I can easily select the most effective course of action from among several alternatives.
- 58) I can identify and effectively use the resources needed to accomplish tasks.
- 59) I can adapt well to different cultures and surroundings.
- 60) I can visualize how something should be constructed before I build it.
- 61) I like finding new and fresh ways of communicating God's truth.
- 62) I tend to see rightness or wrongness in situations.
- 63) I reassure those who need to take courageous action in their faith, family, or life.
- 64) I invite unbelievers to accept Christ as their Savior.
- 65) I trust God in circumstances where success cannot be guaranteed by human effort alone.
- 66) I am challenged to limit my lifestyle in order to give away higher percentages of my income.
- 67) I see spiritual significance in doing practical tasks.
- 68) I like to create a place where people do not feel that they are alone.
- 69) I pray with confidence because I know that God works in response to prayer.
- 70) I have insight or just know something to be true.
- 71) I set goals and manage people and resources effectively to accomplish them.
- 72) I have great compassion for hurting people.
- 73) I see most actions as right or wrong, and feel the need to correct the wrong.
- 74) I can faithfully provide long-term support and concern for others.
- 75) I like to take a systematic approach to my study of the Bible.
- 76) I can anticipate the likely consequences of an individual's or a group's action.
- 77) I like to help organizations or groups become more efficient.

- 78) I can relate to others in culturally sensitive ways.
- 79) I honor God with my handcrafted gifts.
- 80) I apply various artistic expressions to communicate God's truth.
- 81) I receive affirmation from others concerning the reliability of my insights or perceptions.
- 82) I strengthen those who are wavering in their faith.
- 83) I openly tell people that I am a Christian and want them to ask me about my faith.
- 84) I am convinced of God's daily Presence and action in my life.
- 85) I like knowing that my financial support makes a real difference in the lives and ministries of God's people.
- 86) I like to find small things that need to be done and often do them without being asked.
- 87) I enjoy entertaining people and opening my home to others.
- 88) When I hear about needy situations, I feel burdened to pray.
- 89) I have suddenly known some things about others, but did not know how I knew them.
- 90) I influence others to perform to the best of their capability.
- 91) I can look beyond a person's handicaps or problems to see a life that matters to God.
- 92) I like people who are honest and will speak the truth.
- 93) I enjoy giving guidance and practical support to a small group of people.
- 94) I can communicate Scripture in ways that motivate others to study and want to learn more.
- 95) I give practical advice to help others through complicated situations.
- 96) I enjoy learning about how organizations function.
- 97) I enjoy pioneering new undertakings.
- 98) I am good at and enjoy working with my hands.
- 99) I am creative and imaginative.
- 100) I can identify preaching, teaching, or communication which is not true to the Bible.
- 101) I like motivating others to take steps for spiritual growth.
- 102) I openly and confidently tell others what Christ has done for me.
- 103) I am regularly challenging others to trust God.
- 104) I give generously due to my commitment to stewardship.
- 105) I feel comfortable being a helper, assisting others to do their job more effectively.
- 106) I do whatever I can to make people feel that they belong.



- 107) I am honored when someone asks me to pray for them.
- 108) I discover important Biblical truths when reading or studying Scripture which benefit others in the Body of Christ.
- 109) I am able to cast a vision that others want to be a part of.
- 110) I enjoy bringing hope and joy to people living in difficult circumstances.
- 111) I will speak God's truth, even in places where it is unpopular or difficult for others to accept.
- 112) I can gently restore wandering believers to faith and fellowship.
- 113) I can present information and skills to others at a level that makes it easy for them to grasp and apply to their lives.
- 114) I can apply Scriptural truth that others regard as practical and helpful.
- 115) I can visualize a coming event, anticipate potential problems, and develop backup plans.
- 116) I am able to orchestrate or oversee several church ministries.
- 117) I am able to design and construct things that help the church.
- 118) I regularly need to get alone to reflect and develop my imagination.
- 119) I can sense when demonic forces are at work in a person or situation.
- 120) I am able to challenge or rebuke others in order to foster spiritual growth.
- 121) I seek opportunities to talk about spiritual matters with unbelievers.
- 122) I can move forward in spite of position or lack of support when I sense God's blessing on an undertaking.
- 123) I believe I have been given an abundance of resources so that I may give more to the Lord's work.
- 124) I readily and happily use my natural or learned skills to help wherever needed.
- 125) I can make people feel at ease even in unfamiliar surroundings.
- 126) I often see specific results in direct response to my prayers.
- 127) I confidently share my knowledge and insights with others.
- 128) I figure out where we need to go and help others to get there.
- 129) I enjoy doing practical things for others who are in need.
- 130) I feel compelled to expose sin wherever I see it and to challenge people to repentance.
- 131) I enjoy patiently but firmly nurturing others in their development as believers.
- 132) I enjoy explaining things to people so that they can grow spiritually and personally.
- 133) I have insights into how to solve problems that others do not see.

## Spiritual Gift Answer Key:

1=	20=	39=	58=	77=	96=	115=	T=	A
2=	21=	40=	59=	78=	97=	116=	T=	B
3=	22=	41=	60=	79=	98=	117=	T=	C
4=	23=	42=	61=	80=	99=	118=	T=	D
5=	24=	43=	62=	81=	100=	119=	T=	E
6=	25=	44=	63=	82=	101=	120=	T=	F
7=	26=	45=	64=	83=	102=	121=	T=	G
8=	27=	46=	65=	84=	103=	122=	T=	H
9=	28=	47=	66=	85=	104=	123=	T=	I
10=	29=	48=	67=	86=	105=	124=	T=	J
11=	30=	49=	68=	87=	106=	125=	T=	K
12=	31=	50=	69=	88=	107=	126=	T=	L
13=	32=	51=	70=	89=	108=	127=	T=	M
14=	33=	52=	71=	90=	109=	128=	T=	N
15=	34=	53=	72=	91=	110=	129=	T=	O
16=	35=	54=	73=	92=	111=	130=	T=	P
17=	36=	55=	74=	93=	112=	131=	T=	Q
18=	37=	56=	75=	94=	113=	132=	T=	R
19=	38=	57=	76=	95=	114=	133=	T=	S

## Spiritual Gift Assessment Key:

A = Administration	K = Hospitality
B = Apostleship	L = Intercession
C = Craftsmanship	M = Knowledge
D = Creative Communication	N = Leadership
E = Discernment	O = Mercy
F = Encouragement	P = Prophecy
G = Evangelism	Q = Shepherding
H = Faith	R = Teaching
I = Giving	S = Wisdom
J = Helps	

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